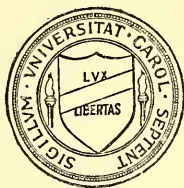


History
of the
First
Presbyterian
Church



Payetteville,
N.C.

The Library
of the
University of North Carolina



Collection of North Caroliniana

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Thomas Perrin Harrison
presented by
Lewis Harrison

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111
Mrs L. P. Harrison,
from -
Harriet S. Rankin.

With pleasant recollections
of the summer of 1938.

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REV. FRANCIS CAMPBELL SYMONDS
Present Pastor

History

of

First Presbyterian Church

Fayetteville, North Carolina



From Old Manuscripts and Addresses

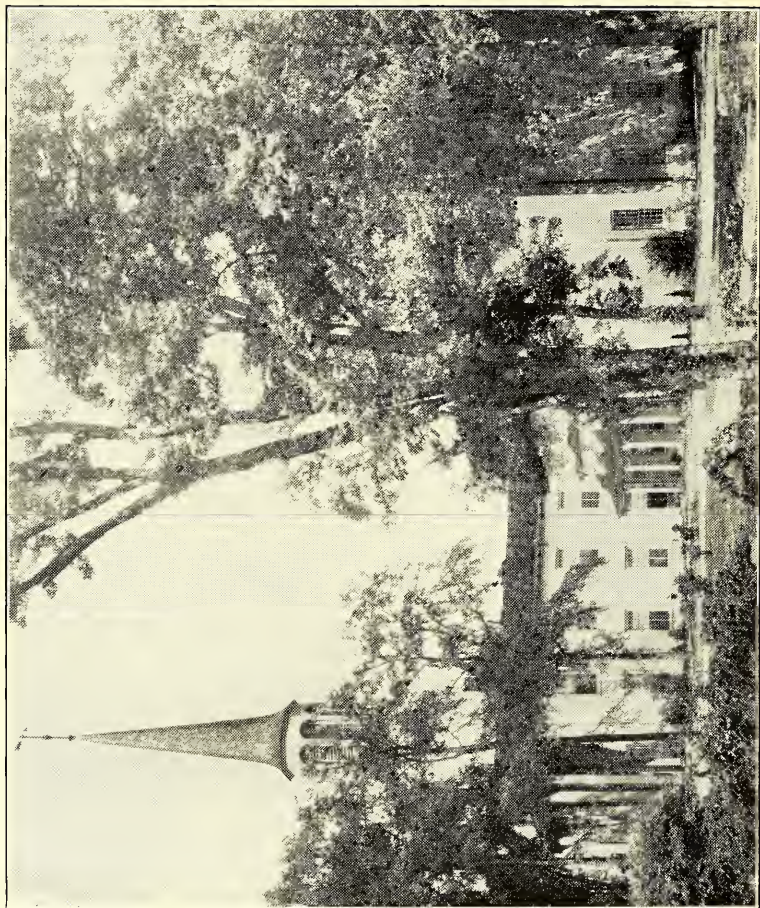
Compiled by

HARRIOT SUTTON RANKIN

1928

DEDICATION

To those great souls who have gone on before
and left a goodly heritage



THE CHURCH TODAY

THE
FAYETTEVILLE PRESBYTERIAN CHURCH
REGISTER

Being
A Regular Record
of
Births, Deaths, Baptisms and Marriages
Occurring within the Jurisdiction of the Presbyterian
Church's Session

at
Fayetteville, North Carolina

Commencing on the 20th of November, 1809

The Rev'd. Wm. L. Turner having then taken the
Pastoral Charge

To which is added

A list of all members received into or expelled or
Suspended from the said Church.

Duncan McLeran
John Dickson
David Anderson
Charles Chalmers
Elisha Stedman
Dolphin Davis
William Warden
David D. Salmon

-- ELDERS

A

Sally Adam
David Anderson
Ann Anderson
Margaret Anderson
Mrs. Armstrong

B

Christiana Barge
Sarah Barge (now McIver)
Mrs. Ann Beebe
Asa Beebe
Sarah Black
Mary Black
Mrs. Emily Eliza Belden
Sarah Belisbe
Thomas D. Burch
Mrs. Mary H. Burch
Rebecca Boswell
Mary Broadfoot
Robert Boyle
Mr. Barnum Beach
Mrs. Elizabeth Beach
Miss Rachel Barge
Mr. William Broadfoot
Mrs. Steven Birdsall
Miss Isabella Bain
Miss Rachel Barge
Mr. Barnum Beach
Miss Elizabeth Beach

C

Catherine Chalmers
Mary Campbell
Lucy Campbell

Mrs. Ann Crawford
Mrs. Henrietta Campbell
Mrs. Chisholm
Peggy Chisholm
Charles Chalmers
Mrs. Chalmers
Ruth Crow
Eliza Chalmers (now Broadfoot)
Isabella Campbell
Mary Chalmers
Mrs. Carver
Julia Carver
Sidney Carver
Isham Carver
Mary Cook
Ibbe Chapman
Barbara Campbell
Ann Campbell
James Campbell
Isabella Campbell
Margery Casland
Loveday Campbell
Polly Campbell
James Cochran
Miss Charlotte Chalmers
Miss Margaret Campbell
Miss Catherine Chapman
Miss Ann Chapman
Miss Elizabeth Campbell
Mr. Duncan Campbell
Mrs. Marie Clark

D

Mary Davis
Sarah Dudley
Mrs. Ann Davis
Miss Eliza Dick (since Mrs. Neate)
Mrs. Dickson
John Dickson
Mrs. Dekeyser
Dolphin Davis
Nancy Dudley
Alexander Douglass

Elinor Douglass
 Maria Davis
 Isabella Donaldson
 Goodman Davis
 Susanna Don
 Mrs. Alston Davis

E

Gilbert Eccles
 Patsy Evans
 Mary Everet
 Hannah Edwards
 Rob B. Edwards
 Isabella Eddy
 Mrs. Catherine Evans
 Mrs. John D. Eccles
 Mr. Edward Evelyn
 Betsey Evans

F

Eleanor Ferguson
 Mrs. Wm. Forbes
 Wm. Forbes

G

Grizza Gilmour
 Thos. Gilmour
 Caroline Gibbs
 Margaret Gibbs
 Thos. G. Graham
 Mrs. Goodrich

H

Margaret Hybert
 Sophia Hybert
 David Hay
 Eleanor Hawley
 Mrs. Hawley
 Mrs. Henry
 Polly Henry
 Robert Halliday
 Francis Harrison
 Joanna Huske
 Jno. Harrington
 A. Hill

Jonathan Hart
 Mr. John Honrine

J

Mrs. Susan Jordan
 Esther Jarrott
 Mary Ann Jarrott
 Mr. John Jarrott
 Mr. James Johnson

K

Mary Kelly
 Nabby Kidd
 Joseph W. King
 Mrs. Kirkpatrick
 Mr. John Kirkland
 Miss Sarah Kimball

L

Margaret Lemmon
 Eliza Lemmon
 Sarah Latham
 Miss Elinor Lauder
 Mrs. Lane
 Miss Truphena Guiton

M

Mrs. McDonald, Sr.
 Mrs. McDonald, Jr.
 Margaret McRacken
 Eliza McRacken
 Mrs. McMillan
 Barbara McCall
 Mrs. McLeod
 Peggy McLeod
 Ann McLeran
 Ann McMillan
 Mrs. McRae
 Mrs. Mumford
 Mrs. Mallett
 Mrs. McLennan
 Mrs. McIntyre, Sr.
 Polly McIntyre
 Duncan McLeran

Mrs. Murchison
 Winifred Murchison
 Margaret McDonald
 Catherine McDonald
 Mary McLeran
 Mrs. Eliza Matthews
 Rhoda McRae
 Mary Ann McRacken
 Rebecca McLeod
 Doc E. N. D. McKay
 Mrs. McSwain
 Norman McLeod
 Mrs. Maltsby
 Chas. Mallett
 Sophia Mallett
 Mrs. McIntyre
 Nancy McLennon (now Mrs.
 McKay)
 Nancy McMillan
 Barbary McMurphy
 Jno. McRae
 Ann McRae
 Mr. D. McNeil
 Pheraby McKay
 Mrs. McRae
 Henrietta Mumford
 Peter Mallett
 Thos. McRacken
 George McNeill
 Jno. McKenzie
 Mrs. McKenzie
 Mrs. Mannull
 Jane McKenzie
 Ann McKenzie
 Margaret McQueen
 William McKenzie
 Mrs. Cornelia Magaffen
 Miss Mary McKinnon
 James Miller
 Miss Peggy Mitchell
 Miss Margaret E. Mumford
 Mrs. Eliza Matthews
 Mrs. Isabella Murchison
 Mr. Robert Maxwell
 Mr. McKane

Miss Margaret McIntyre
 Mrs. Ellen McClera
 Mrs. Catherine McKinnon
 Miss Ann McIntyre
 Miss Jane McRae
 Mr. John Murchison
 Miss Sarah Mumford
 Mr. James Martine
 Miss Mary McKenzie
 Mr. Daniel McLeod
 Mr. John McVall
 Larkin Newby
 Jannett Naylor
 John Norman
 Mrs. Janet Newberry

O

Mrs. Eliza Owen
 Mary Ann O'Quinn
 Lucy Ann Owen
 John Owen
 Mrs. Eliza Ochiltree

P

Mrs. Mary Pearce
 Mrs. Margaret Pearce

R

Mrs. Ray
 Mary Ray
 Sarah Ray
 Catherine Ray
 John Ray
 Philip Raiford
 Mrs. Eliza W. Robinson
 Miss Margaret Ray
 Mrs. Rhodes

S

Mary Sibby
 Sarah Shaw
 Sarah Salmon
 David D. Salmon
 John Smith
 Jean Smith

Mrs. Southerland
 Jane Southerland
 Mrs. Mary Stedman
 Mrs. Selph
 Elisha Stedman
 Mr. Small
 Catherine Shaw
 Joanna Salmon
 Mrs. Rachel Shaw
 Miss Christian Shaw
 Abraham Stevens
 Mrs. Stevens
 Mrs. Shackelford
 Miss Ann Salmon
 Miss Palena Styatt (Arey now)
 Miss Caroline Smith
 Mrs. William Spadeo
 Mr. David Shepherd
 Mr. Daniel Southerland
 Mr. David Shaw
 Catherine Shaw
 Joanna Salmon
 Rachel Shaw
 Christian Shaw
 Ann Shaw
 Mrs. Stewart

T

Frances Talbot
 Ann Turner
 Mrs. Thompson
 Patsey Thompson (now Lewis)
 H. B. Turner
 Eliza Tillinghast
 Sarah Tillinghast
 Ann Tillinghart
 Sally Terathans
 Mrs. Tryon
 Rebecca Tyson

Mr. Thomas Tryon
 Jane Tastry

W

Mrs. Wm. Waddell
 Nancy Wilson
 Mary Walker
 Eliza Winslow
 Jno. Winslow
 Caroline Winslow
 William Warden
 P. Warden
 Mary Wilson
 Ann Watson
 Polly Wilkinson
 Harry S. Williams
 Martha Williams
 Jane Weeks
 Alran Wilcox
 Patience Wilcox
 Miss Susan Wingate
 Mr. Israel Williams
 Mrs. Mary C. Williams
 Mrs. P. Woodworth
 Mr. Whiting
 Mrs. Lydia Whiting
 Mr. David Walker
 Mr. John Wilkinson
 Henry S. Williams
 Martha Williams
 Jane Weeks
 Mr. Israel Williams

PEOPLE OF COLOUR

Amy—Property of Mrs. Hawley
 Amy—Property of Mrs. Raiford
 Mary Green
 James Green
 Moroe—Property of Geo. Owen

*The following is a reproduction of the copy taken from cornerstone of
old Sunday School building when torn down to make
way for present (1923) building*

AN HISTORICAL SKETCH
OF THE
Presbyterian Church

—OF—
Fayetteville, N. C.

A D D R E S S
Delivered in the Presbyterian Church of Fayetteville
February 3rd, 1889,

—BY—
REV. A. L. PHILLIPS,
PASTOR.

Printed by request of the "Men's Home Missionary Society" of
the Church.

A P P E N D I X :
Names of the Ministers from 1755 to 1889, with Eldership from 1800 and
Organization, and Membership November 1st, 1889.

FAYETTEVILLE, N. C.:
J. E. GARRETT, PRINTER AND BINDER,
1889.

SKETCH OF THE PRESBYTERIAN CHURCH, FAYETTEVILLE, N. C.

Previous to the year 1800 several Presbyterian ministers, many of these directly from Scotland, preached here. The first was Rev. James Campbell of Campbelltown, Argyleshire, Scotland. He first settled in Pennsylvania, and subsequently came as a *home missionary* to North Carolina, settling at the Bluff. He died in 1781. He preached here in a private house occasionally in 1755. Says Rev. C. McIver, he was "one of the excellent of the earth, an eminent Christian, and an active, assiduous and useful minister of the Gospel."

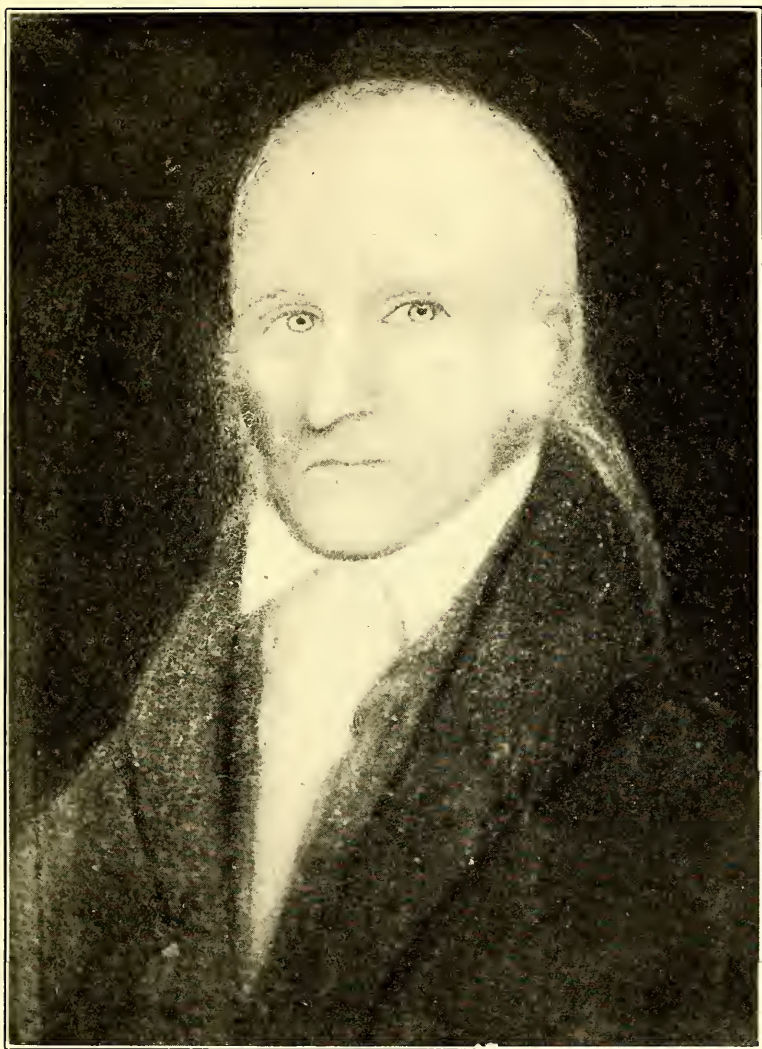
The next minister to preach here was Rev. John McLeod, who came with a large number of emigrants direct from the Highlands of Scotland in 1770. He was a man of popular talents, solid worth and eminent piety. About 1773 he left America to return to Scotland, but was never heard from afterwards.

Rev. Dougald Crawford came from the Highlands about 1784, and preached several times here in the Court House. He was said to be a man of eloquence. In 1787 he returned to Scotland. About this time Rev. Mr. Tate, an Irish minister from Wilmington, N. C., preached here occasionally. For many years it was his practice to make extensive tours through the country, when he would baptize many children.

Rev. George Whitfield, the great evangelist, preached here several times, but the date of his visit is not known.

In 1786 Rev. Colin Lindsay and Licentiate Angus McDiarmid came from Scotland and settled over churches near here. They occasionally preached in town in the "State House," (as the present Market House was then called.)

In 1791 Rev. David Kerr arrived in this country from Ireland. He was the first Presbyterian minister to reside in Fayetteville and to labor in town only. For three years he preached every Sabbath in the "State House." During the week he taught school. It is thought that he never baptized



REV. JOHN ROBINSON
First Pastor Presbyterian Church, Fayetteville, N. C.
1800

any one here, and it is certain that he never administered the Lord's Supper. His salary was \$400 as pastor and \$400 as teacher. In 1794 he left here to become Professor of ——— in the State University at Chapel Hill. He left Chapel Hill in a short while and went to Lumberton, where he became a merchant, at the same time studying for the bar. Becoming a lawyer while in Lumberton, he afterward removed to Mississippi Territory, where he became a Judge. He died in 1810.

ORGANIZATION OF THE CHURCH IN 1800

The church was organized in 1800 by Rev. John Robinson, of Cabarrus County, who became its first pastor, of whom a memorial tablet now hangs in the vestibule of the church. He ordained the first Board of Elders of the church, whose names are as follows: Robert Donaldson, Duncan McLeran, David Anderson, Duncan McAuslan, Archibald Campbell and Col. John Dickson.

On September 6th, 1801, the first celebration of the Lord's Supper was held, when 150 communicants participated, 17 of whom seem to have been new converts from town and 133 from the country around.

SOME NOTES ABOUT OUR PASTORS

The first pastor, Rev. John Robinson, as was remarked above, was from Cabarrus County, N. C. His ministry began in 1800 and continued till December 29th, 1801. During this time he had charge of the academy. His salary for both services was \$1,000. He left because his work as teacher interfered with his work as preacher and pastor.

The second pastor, Rev. Andrew Flinn, came here from Hillsboro, N. C., in June, 1803. He remained here till December, 1805, when he removed to Camden, S. C., thence he went to Williamsburg District, S. C., and finally became pastor of the Second Presbyterian church in Charleston, S. C. He was both pastor and teacher here, for which services he was paid \$1,200 a year. The sessional record shows, that up to March 16th,

1816, he was "the only clergyman that ever graduated in the University of North Carolina, and that the trustees of that institution, in the winter of 1811, as a testimony of their regard for his talents, his acquirements, his worth and his piety, conferred on him the title of Doctor of Divinity." He found "religion at a low ebb."

"He was indefatigably active and remarkably zealous in the discharge of his clerical duties; and in his preaching there was frequently a good deal of energy, and always much pathos."—*McIver*.

He was greatly beloved, and left because he couldn't justly preach and teach. During his pastorate the sacrament of baptism was first publicly administered in the congregation. The record says, "the first baptisms which ever were administered in this congregation were those of William, the infant son of Elisha and Mary Stedman, and George, the infant son of Paris J. and Eliza Tillinghast, who were baptized in the State House, in this town, before an assembled congregation of worshipers by the Rev. Andrew Flinn, on Sunday, the 22nd April, 1804." The precedent thus established has been followed ever since.

Shortly after his removal the congregation for the second time called Rev. John Robinson. As pastor and principal of the Academy he received \$1,300 a year. His second pastorate bound him more closely to his people. His second pastorate lasted till late in December, 1808, when he removed to Cabarrus county. He died December 15, 1843.

"His preaching was instructive, edifying and truly evangelical, and his eloquence was of a gentle and persuasive cast."—*McIver*.

The fourth pastor was Rev. Wm. Leftwich Turner, of Virginia, who came here from Raleigh, and preached his first sermon as pastor in November, 1809. His salary was \$800 and the tuition fees of the Academy, for he was its principal. He died of bilious fever October 18, 1813, having served the church about four years. During his pastorate the session began to keep a written record of its proceedings with a register. We



REV. ANDREW FLINN, D.D.
Second Pastor, 1803-1805

find that "Mr. Turner was authorized to purchase for the church a large and small Bible, together with two portable books, each comprising Dr. Watt's metrical version of the Psalms of David, and such a selection of hymns as should meet Mr. Turner's approbation." On Sunday, July 29, 1810, Col. Jno. Dickson was instructed to apply to the Legislature for an act of incorporation for the church. Previous to this time a lot for a church had been bought and deeded to the Town Commissioners to hold in trust for the congregation. It was held that the church couldn't legally hold property. At this time collections were taken once a month at the church door, notice of its object having been given the preceding Sunday.

In Mr. Winslow's address before the Phoenix Lodge, in 1849, there is this reference to Mr. Turner: "Mr. Turner was a man of fine talents, of great amiability and cheerfulness, with a vein of rich and pleasant humor running through his character. He died in October, 1813, unusually beloved, and the great concourse who attended his remains to their final resting place afforded evidence of the respect all entertained for his character."

Of Mr. Turner it is written: "Possessing that openness of disposition which is easy of access we were all familiarly acquainted with him. * * * As a man, as a minister, as an instructor of youth, as a friend, as a parent, as a husband, as a neighbor and as a Christian, Mr. Turner was pre-eminent. His private and public virtues, his zeal for the cause of religion and the conformity of his conduct with the precepts that he taught and the truths which he delivered, rendered him a blessing to his acquaintances and an ornament to society. In whatever character we view him, we find little to censure and much to admire. * * * His nice and quick discernment made him seize at once upon the characters of men, and he would sometimes sketch them with great vigor of outline and boldness of coloring. Nothing ridiculous escaped his eye. * * * His understanding was powerful; his imagination vivid; his piety great and unaffected." Injured innocence or oppressed poverty never appealed to him in vain. During his last illness he waited

his Master's will with great patience, and when dying triumphantly exclaimed: "Oh death! where is thy sting! O grave! where is thy victory!" His remains now lie buried in a neglected grave in the old cemetery.

The fifth pastor was Rev. Jesse H. Turner, of Richmond, Va., a brother of the former pastor. He arrived in February, 1814, having agreed to be pastor for three years for \$800 a year.

At the beginning of his pastorate full records of sessional meetings begin and are continued to the present with but short interruptions.

He continued to serve the church till March 1, 1819, although his letter of resignation was written and accepted by the session on January 13, 1819. It was during his pastorate that the erection of the church building was undertaken. The following is an extract from the resolution passed by the session at the time of his resignation:

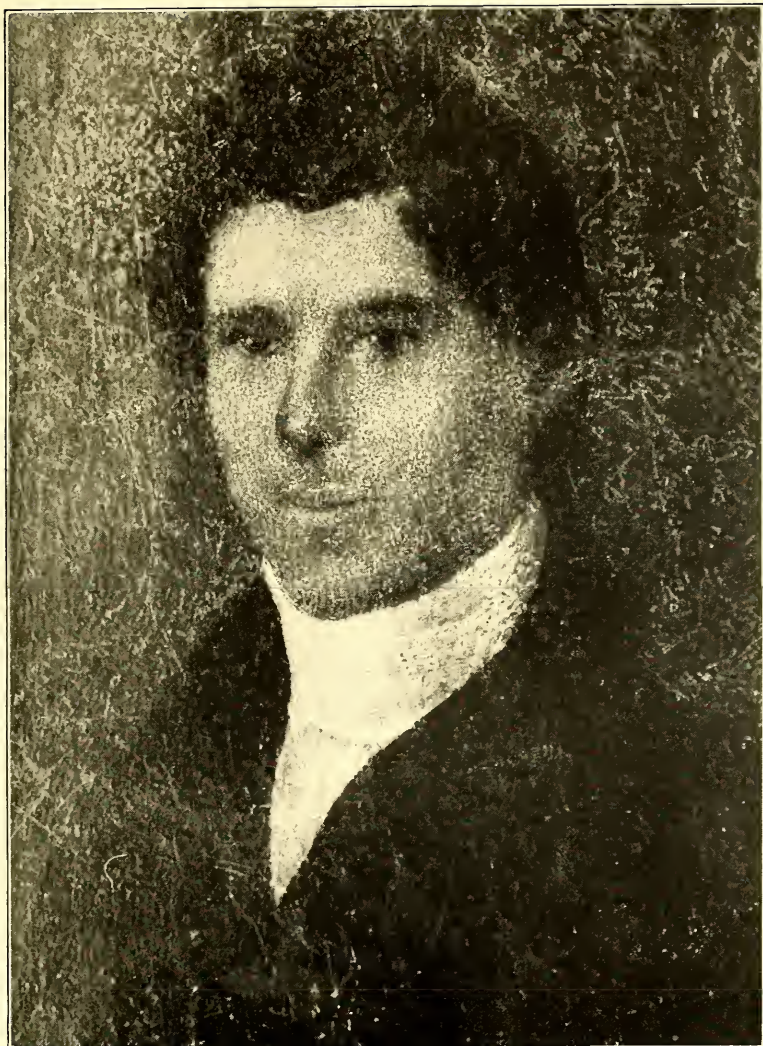
Resolved, That the thanks of this session be given to the Rev. Mr. Turner for his past faithful services and labors of love in this congregation; and that the session will ever retain a grateful sense of the important service and many distinguished instances of strict fidelity in the discharge of duty, and the numerous manifestations of affectionate attachment to his people, which have characterized his ministry in this place."

The "instances of strict fidelity to duty" are supposed to be disciplinary measures even against elders, &c.

The sixth pastor was the Rev. Wm. D. Snodgrass, of Pennsylvania, who was elected pastor May 26, 1819. He continued pastor until his resignation, February 9, 1822, to become pastor of the Independent Presbyterian Church in Savannah.

* * * * *

The seventh pastor was Rev. Robert H. Morrison, who continued to be pastor till March 20, 1825. How much longer he served is not known. For the record from March 20, 1825, to May 6, 1826, is lost. Dr. Morrison is the father of Mrs. Stonewall Jackson, and Mrs. D. H. Hill (nee Isabella Morrison) who was born during her father's pastorate in Fayetteville. Dr. Morrison still lives in Gaston County at a great age. His wife



From an old painting

ROBERT HALL MORRISON
Seventh Pastor—1825

was the daughter of Gen. Joseph Graham, of Lincoln, and the sister of Governor Graham.

The eighth pastor was Rev. James G. Hamner, who was elected about May 1, 1826. He resigned March 31, 1829. Soon after his resignation his wife died—April 14, 1829. During his pastorate the children were first, by act of Session, assembled in the church on the last Sabbath afternoon of each month for catechetical instruction. I find the following “note” in the records in the handwriting of George McNeill :

“The *church meeting* held on the afternoon of 10th September [1826,] (the Lord’s day) was well attended. O, God! hear the prayers of Thy people, and grant an outpouring of the *Holy Spirit*—a revival in the *church*—that Thy *saints* may be *edified*, and sinners converted unto Thee—for Thy Son, our Saviour’s sake—Amen.”

This prayer might be copied and written on the doorposts of our churches of today. The prayer was answered, for, on November 4, 1826, eleven persons were received on examination to membership. Of Mr. Hamner the record says: “The Session, with the liveliest sensibility, expressed their sincere regret that any circumstances should, in the opinion of their much respected pastor, render it necessary or proper to dissolve the endeared relation of pastor and people—which had for nearly three years connected him with this congregation with so much profit to the church, and as office-bearers in the same church, they take pleasure in testifying to his arduous and successful labors in feeding the flock and in calling sinners to repentance.”

NORTH CAROLINA SYNOD ASSUMES JOINT OWNERSHIP OF UNION SEMINARY

Meeting of North Carolina Synod, November, 1826.

Mr. David Anderson was appointed to represent this Session at the meeting of the Synod of North Carolina, which is to be held at this place on Wednesday, 1st November next, and Judge Potter was appointed his alternate. Page 24, Book 2.

At this meeting of Synod, Union Seminary was taken over by Synod of North Carolina in joint ownership with that of Synod of Virginia.

The ninth pastor, Rev. Josiah Jas. Kirkpatrick, was elected Thursday, March 4, 1830, ordained and installed June 17, 1830, and died July 25, 1830. The record says: "His race was short but glorious, for he obtained the prize: he died in the triumphs of faith—in the hope and comforts of the Gospel." By his own request, his funeral sermon was preached by Rev. Jesse Rankin, on Sabbath, September 5, 1830, from the text Phil. 1:23, and he was buried by the side of Mr. Turner, in the old Cross Creek cemetery at this place.

The tenth pastor was Rev. Henry A. Rowland, Jr., who was elected Saturday, May 7, 1831. On Sunday, May 29, 1831, the church, with most of the town, was burned. Session asked the Assembly to appoint Mr. Rowland a missionary for one year. He took a trip North to solicit pecuniary aid, the result of which was that he collected about \$7,000 to help rebuild the church. Mr. Rowland resigned February 8, 1834, to go to Pearl Street Church, New York City. Though acting as pastor for three years, he was never installed here. The Session thus addressed him, in a letter, on his leaving: "We have sat under your ministrations with pleasure, and received instruction; we have 'taken sweet counsel together' as office-bearers in the Church of Christ, and we take pleasure in bearing witness to your fidelity and usefulness here in building up the Church of Christ and in raising a temple for worship where 'our holy and beautiful house was burned up with fire and all our pleasant things laid waste.'"

The eleventh pastor was Rev. Jas. W. Douglass, of Virginia, who was elected March 24, 1834, and began his pastorate October 19, 1834. He died September 5, 1837. His salary was \$800. During the summer of 1835 there seems to have been a great revival near here on Rockfish. The session met at Daniel McNeill's, on Rockfish, June 28, 1835, and received on examination 23 persons; at the same place, July 19, 1835, and received 16; at Mrs. Carter's, on August 23, 1835, and received 9; again at Daniel McNeill's, August 31, 1835, and received 11; at Lallastard's, Bladen County, September 18, 1835, and re-

ceived 7; at McPherson's, September 20, 1835, and received 2; at Lallastard's, October 2, and received 7; same place November 13, 1835, and received 3, making a total of 78 in four months and a half. The record says of him: "He was a faithful servant and an able, evangelical minister of the Lord Jesus Christ. His praise is in the churches and his examples will be lessons of instruction to all who knew him." His remains also rest in the old Cross Creek cemetery and a monument has been erected to his memory.

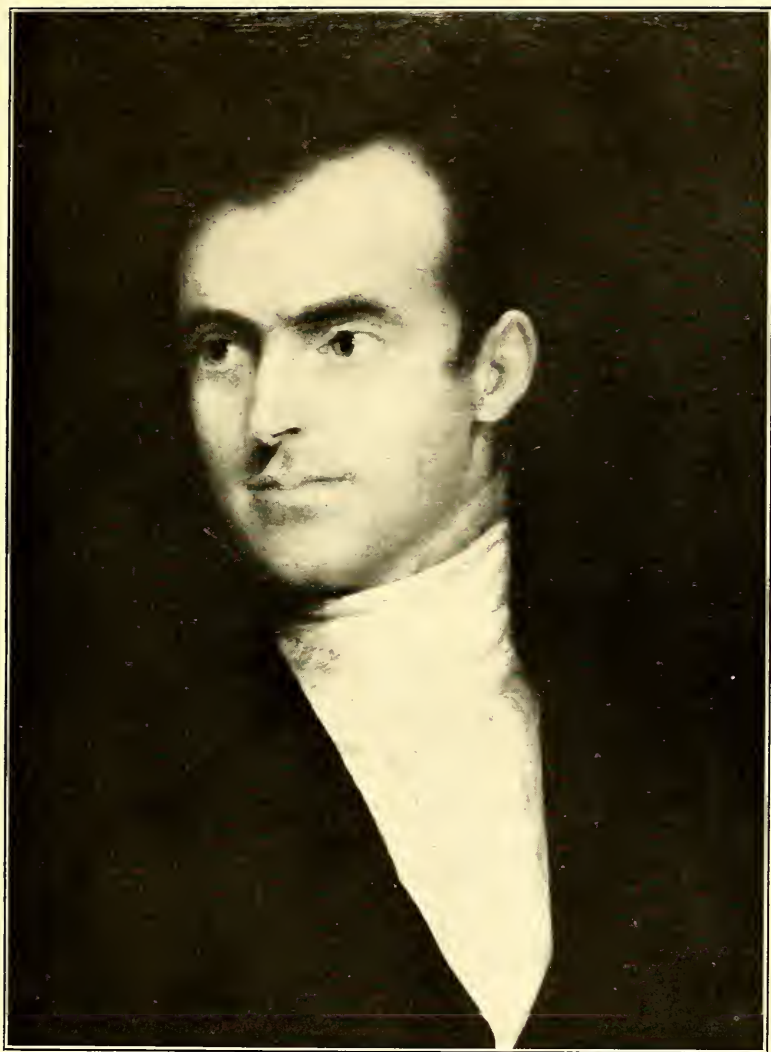
The twelfth pastor was Rev. Daniel McNeill Turner, who was a licentiate of "Charleston Union Presbytery," of South Carolina, when called here. He was elected November 27, 1837, and resigned October 13, 1840. In 1839 (April 27th) the session was informed that he had undertaken for a few weeks the agency to solicit funds for the Donaldson Academy. On June 4th he was requested to continue his work. August 10, 1839, a minute was adopted with regard to certain "distractions that have existed and of the necessary alienation of feeling which they have produced."

In April, 1840, the session, for the first time recorded, took notice of the great mission work of the church. There is an elaborate preamble to its action, in which the following sentence occurs: "Feeling our responsibility as office-bearers in the Church of Christ to promote His cause, by removing, as much as in us lies, the moral darkness of ignorance and superstition, and in redeeming our lost race from the thralldom of sin, we as a session own it to be our duty to give encouragement and aid to the General Assembly's Boards of Foreign and Domestic missions. Therefore we will take up collections annually and will contribute to these objects according to our ability, and use our influence in the congregation to obtain the free-will offering of all in this glorious and sacred cause." Accordingly they appointed a month for each of these causes, Foreign and Domestic Missions, Sabbath Schools, Distribution of Tracts and Bibles, and Education.

From Chester District, S. C., whither Mr. Turner went for relief from some pulmonary trouble, he wrote September 28,

1840, a long letter tendering his resignation to the congregation. In it he alludes to some differences between some of the session and himself about church matters. The session replied (January 7, 1841): "As a pastor you had our humble prayers; as a friend you had our sincere sympathies and best wishes, and as a man you had our respect and regard. And if anything, at any time, occurred to abate or suspend these friendly and Christian feelings on our part (of which, however, we are not sensible), we heartily deplore such occurrence. And now, that we are separated, permit us, for ourselves and for the congregation we represent, to tender you the devoted affection of our hearts."

The thirteenth pastor was Rev. Adam Gilchrist, who was invited to preach for a year as stated supply on January 14, 1841; was installed pastor February 27, 1842, and who, after faithful service of nearly twenty years, died March 27, 1861, in ———, Florida, whither he had gone for his health's sake. Judge Shepherd was the author of the paper adopted by Session at his death. The paper is a model of its sort. Would I could quote it all! A few extracts will be of interest: "He had seen the children whom he had baptized in infancy coming forward under the blessing of God upon his ministry, and in profession of faith declaring themselves to be on the Lord's side. * * * He had seen the Word of God, "the Sword of the Spirit," made quick and powerful in his preaching and many added to the church of such as shall be saved. While he was firm in his conviction of truth and warmly attached to the standards of his own church, he was not given to controversy and doubtful disputation, and was wholly a stranger to dogmatism and intolerance. In the church and in society, in all the walks of life, he was beloved and respected as an earnest, faithful Christian and a good man. His example was worthy of imitation in his forbearance, discretion, prudence and moderation. While he held in Presbytery and in Synod a high rank as an evangelical minister, as a theologian and scholar, there was nothing in these from which he seemed to think that the eye of any should be turned towards him. He was humble before God in all places, and while he had talent, rare scholarship, and much in which the



REV. JAMES GARLAND HAMNER
Eighth Pastor—1826-1829

men of this world might take delight, he enjoyed these as gifts of his Heavenly Father and not as riches which his own hand had gotten." His memory is surely blessed, and even yet sweetens the lives of many who now hear me. His body was brought to Fayetteville from Florida and is buried in old Cross Creek cemetery.

The fourteenth pastor was Rev. John M. Sherwood, who came from Orange Presbytery, was elected pastor May 30, 1861, and installed November 30, 1861. He resigned his pastorate November 23, 1867, to become editor of the *N. C. Presbyterian*, with which paper he had been connected prior to its destruction by Sherman's army in March, 1865. His death occurred January 6, 1872. Mr. Sherwood was here during the trying years of the civil war. At a meeting of the Session on January 11, 1862, Judge Jesse G. Shepherd, delegate to Presbytery, briefly recited some of the leading matters disposed of in that meeting; of the papers prepared by Rev. F. K. Nash as chairman of the committee—assigning the reasons why this Presbytery should dissolve its connection with the Presbyterian Church in the United States of America, and then described how these papers, after a solemn appeal to God in prayer, conducted by the Rev. Hector McLean, were adopted unanimously, the roll being called and each member voting "aye." At this Presbytery four commissioners were elected to meet with the commissioners of other Presbyteries through the Confederate States in the city of Augusta, Georgia, on the first Wednesday of December, A. D. 1861, the 4th day of the month. Rev. Hector McLean and Rev. F. K. Nash, of the clergy, and Dr. James H. Dickson and J. G. Shepherd, of the eldership, were the commissioners chosen.

April 17, 1863, the Session considered the proposition made by Presbytery for each church to raise a fund for the education of the children of soldiers dying in the military service of the country. A committee was appointed to report on the subject. They reported recommending the appointment of an agent. Judge Shepherd was appointed, and I find his report, the substance of which is that there were five such children in our own

Sunday School, and the whole number would not exceed twenty. The credits on the subscription fund were as follows:

By Am't. Confed. bonds, 7 per cent. (invested at par),	\$3,000.00
One school bill paid,	6.50
Unpaid subscriptions, (good)	200.00
1 six per cent. Confed. bond,	200.00
Cash in hand,	18.50
	<hr/>
	\$3,425.00

Although Mr. Sherwood's work extended through the war, the church seemed to prosper in many ways. In assuming the editorial charge of the *N. C. Presbyterian* the second time he exerted an influence for Christ and Presbyterianism which was felt throughout the State. "In parting from you as our pastor," wrote the committee, "we declare our own assurances of goodwill and affection, and we utter the same from the congregation to whom you have ministered through many years of trial, and sometimes of anxiety and distress."

The fifteenth pastor was Rev. H. G. Hill, who was invited December 26, 1867, was elected pastor January 20, 1868, and installed July 11, 1868. His letter of resignation was read before a congregational meeting Monday, April 26, 1886.

The sixteenth pastor, Rev. A. L. Phillips, was called October 12, 1886, and was installed Sunday, December 5, 1886.

REV. COLIN MCIVER

Though this distinguished servant of God was never pastor here, yet his influence was powerful in the town. He came here about 1809 to teach with Rev. W. L. Turner. On July 31, 1815, he was elected stated clerk of the session, though not a member of the court. At the same time he was requested to prepare a sketch of the church. This he did, and the sketch is now recorded in the records of the session from 1755 to 1814. He was a man of great sincerity of purpose, of ardent and constant attachment to friends and courteous to all. At all times he was ready to preach the Gospel. He was tenacious of his opinions, and at times would earnestly contend for them. "He was an intelligent, clear-headed, warm-hearted, thorough-going Presby-

terian of the old style," and had very little patience with new ideas about church order, &c. He was an ardent Mason and was chaplain of Phoenix Lodge at the time of his death, January 19, 1850. Of him Mr. Winslow, in the address referred to before, says, "Untiring in zeal, uniformly consistent, scrupulous in the discharge of his duties, unwavering in his religious principles, with a mind well cultivated and stored with information, he was most highly appreciated where most intimately known." At his death the Lodge resolved * * * * "That his memory will continue green among the members of this Lodge, even as a sprig of Cassia, and fragrant as the incense he was wont to offer upon our altars."

The following is believed to be a complete list of the Ruling Elders of the church:

Robert Donaldson, died between 1805 and 1808.

Duncan McLeran, died about 1822.

David Anderson, ordained in 1800, died April 9, 1844.

Duncan McAuslan, died between 1805 and 1808.

Archibald Campbell, died 1804.

Col. John Dickson, died about 1822.

These six composed the first session of the church at its organization in 1800.

Charles Chalmers, M. D.

Isaac Hawley, ordained about 1805, died between 1805 and 1808.

Elisha Stedman, died September 29, 1832.

David D. Salmon.

Dolphin Davis, died November 8, 1818.

William Warden.

John D. Burch, ordained February 18, 1816.

Col. Abraham Stevens, ordained January 24, 1819, died 1822.

Gilbert Eccles, ordained May 18, 1823, died December 9, 1831, aged 83 years.

William Broadfoot, ordained May 18, 1823.

George McNeill, ordained November 8, 1823, died April 23, 1865.

Judge Henry Potter, elected between June 7 and 24, 1826, died Sunday, December 20, 1857.

Dr. M. McLean attended his first meeting of session December 3, 1828, was dismissed to Cheraw, S. C., December 9, 1829.

D. A. Davis, first attended session March 10, 1831, dismissed to Salisbury, August 14, 1837.

Williamson Whitehead, recommended June 29, 1830.

James Miller, ordained January 15, 1832, died June 4, 1840.

Harvey Leete, ordained March 5, 1837, died June 23, 1852.

James Martine, ordained February 18, 1844, died October 9, 1864.

John McDonald, ordained March 5, 1837.

Edward Barge, ordained February 18, 1844, died August 8, 1868, aged 89 years.

John McArn, ordained February 18, 1844, died April 7, 1845.

John C. Latta, ordained February 18, 1844, removed to and died in Wilmington, N. C.

Jesse George Shepherd, ordained January 7, 1853, died January 13, 1869.

James Banks, ordained January 7, 1853, dismissed to Florida, January 7, 1860.

Bart. Fuller, ordained February 21, 1858, removed to Durham in the year 1880, and died November 28, 1882.

Duncan McLaurin, ordained February 21, 1858, died in Florida.

William B. Wright, ordained first Sabbath in May, 1865, died February 12, 1880.

William McL. McKay, ordained first Sabbath in May, 1865, died April 6, 1877.

Milton Rose, ordained April, 1869, died August 9, 1871.

J. G. Yates, ordained April, 1869.

William Warden, ordained October 1, 1871.

M. E. Dye, ordained October 1, 1871.



REV. ADAM GILCHRIST
1841-1860

Dr. J. Small, elected September 23, 1877, died February 14, 1885.

E. T. McKethan, ordained May 23, 1880, died June 10, 1888.

S. C. Rankin, ordained May 23, 1880.

G. P. McNeill, ordained February 6, 1887.

J. W. McNeill, M. D., ordained February 6, 1887.

G. G. Myrover, ordained February 6, 1887.

Time would fail me to speak of each of these departed brethren. Some of them were men of very marked individuality and power, and have left their stamp upon our town as well as upon the church. Without intending to disparage others, I will simply select from this list a few for detailed mention.

Mr. Robert Donaldson was one of the most prominent men ever in this community. The sessional records speak only of his death. In an address delivered before Phoenix Lodge of Masons in 1849, by Edward Lee Winslow, there is the following brief mention of him: "The first named, Robert Donaldson, generally beloved, a merchant of the highest standing, whose descendants yet survive and maintain the standing and respectability of their ancestors, beloved most where best known." Among these descendants was Robert Donaldson, who removed to New York, who gave to the church the present manse, and whose name will be ever gratefully remembered by Fayetteville as that of the generous founder of "Donaldson Academy and Manual Labor School." This famous academy has been an incalculable blessing to this whole region, for from it have gone your fathers and grandfathers into every station of life. Some competent hand should trace its history for the public eye.

David Anderson lived to be 78 years old. Of him the record says: "Our venerable brother, having been, from the first organization of this church, a ruling elder, and having for a space of more than forty years sustained an irreproachable character as a member of the church—distinguished for his love of peace, for his consistent walk, for his steady adherence to the doctrines of the Gospel as comprised in the formularies of

our church—for his constancy in the discharge of the duties of his office and for his humble reliance on the merits of the Saviour, as the only ground of his hope, we cannot but regard his death as a great loss and as the extinction of a burning and shining light that shineth more and more unto the perfect day. As his life was distinguished for peace and quietness, so his death was without a pang, and it may be said of him, as of Stephen of old, "He fell asleep."

Of Elisha Stedman, who died at the age of 67 years, the record says: "His honesty and stern integrity of heart and of purpose—his experience in the business of life, aided by a sound judgment, and influenced by a sincere desire to relieve the distressed, rendered him a prudent and safe adviser, and one highly useful in the various stations which he occupied in social life. His memory is embalmed in the hearts of the poor and destitute. He had been Ruling Elder * * * for thirty years, and was one of its main pillars."

David D. Salmon was, I have been informed, the first person to introduce a question book into the Sunday School of Sampson County. Of course this made an epoch in their management and teaching.

It is probable that no man of his day exerted a more widespread and powerful influence in the community than did George McNeill. His residence and store at the foot of Haymount were the scenes of large and hearty hospitality and great business activity. His trade extended far into the interior of the State. His opinion carried weight in determining any line of action. For some time he was clerk of session. During the last year of the civil war, when the sun of the Confederacy was setting forever, when thousands of hearts and homes were desolate, our church was bereaved of this venerable saint. Judge Shepherd prepared the memorial, which says: "Mr. George McNeill, the oldest officer of this session, died at Fayetteville, the 23rd of April, 1865, in the stillness and quiet of the Sabbath day. He had been for years failing in health, and frequently had his family felt the alarm that each attack of sickness might

be his last. For 49 years our deceased brother had been a member, and for 42 years a Ruling Elder, of this church. No man was more devoted to the faith and standards of the Presbyterian Church. As an office-bearer, as Superintendent of the Sunday School, as husband, father, master, as a faithful and patriotic citizen, he has left behind him the impress of his well spent life, and his good works do follow him." Mr. McNeill possessed some traits of character which were strongly marked and made him known and read of those around him. He was a man of great directness, candor, independence and hopefulness in things concerning both the Church and the State. Warmth of heart, strong affection, liberal hospitality, and earnest desire for the good of others, were conspicuous in his life. Two of his sons had been given to the work of the Christian ministry—both of them most acceptable to the church and greatly blessed in their labors of love while on earth. But the sons in the prime of life had been called away to meet their Redeemer ere the venerable father found his eternal rest. Now in glory, all, with a dear sister and daughter added, (a sister and daughter who preceded the father but a few hours), they rejoice around the throne and adore the Author of all good and mercy! Both father and daughter were buried at the same hour. The most precious legacy of this great and good man to our church is found in the lives of his grand-children, now consecrated to the Lord Christ.

Henry Potter, for many years a Judge of the United States Circuit Court, came to Fayetteville in 1826, from Raleigh, where he was a Ruling Elder. Himself appreciative of the good things of this life, his house was the place of a most extended Christian hospitality. He was clerk of the Session from December 11, 1826, to January 8, 1853, a period of more than 26 years. His increasing years may be plainly traced by his hand-writing in the records. The record says of him: He was noted for the readiness and zeal with which he discharged all the duties of * * He was a devoted member of the church, an ardent admirer of its doctrines and government. In earlier life, while he had physical ability to engage constantly in active duty, he was at the head of our Sabbath School—untiring in his efforts to sus-

tain it as a nursery of piety and morality—untiring in his efforts to preserve the purity of the church in its discipline, its order, worship and faith.”

Jesse George Shepherd, for some years a Judge of our Superior Court, was an Elder of very great influence in our church here and in the courts of the church at large. He was Clerk of Session from January 8, 1853, to January 13, 1869—about 16 years. I cannot do less than copy the whole minute adopted at his death by the Session. As an example of pure rhetoric, clear analysis of character and appreciative judgment it is a model:

“Jesse George Shepherd was admitted to the communion of this church by certificate on the 15th day of July, 1843, and ordained a Ruling Elder therein on January 7, 1853. About the 2nd of April, 1853, he was appointed Clerk of Session, succeeding the venerable Henry Potter, which office he filled until his death on 13th of January, 1869. This is the outline of his Christian life, but the filling-in, done by a faithful and competent hand, would show how simple and trustful was his faith, how pure and blameless his life, how warm and glowing his love, how fervent and constant his zeal, how devoted and untiring his service in the cause of Christ and His Church, to which he gave himself freely, fully and without reserve.

The character of the man was well exemplified in the type of piety which he exhibited. Naturally sensitive and shrinking in all that concerned himself in his contact with the world, he scrupulously avoided even the appearance of evil. Confident in the deductions of his own reason, in those matters which related to his professional life and practice, he grasped the truth of God firmly and boldly. He loved its pure fountains and sought them for undefiled and refreshing waters, for grateful rest and shade, for quiet relaxation and repose from the burden and heat of a busy and often perplexing life. He felt his dependence, strong as he was in the principles of godliness, upon the promised aid of the Spirit; and the filial reverence with which he addressed God as “Our Father,” the deep and earnest tones in which he pronounced this hallowed Name, was a marked feature of his prayers when he led the public devotions of the people.

His influence was felt for good, beyond the limits of his own church. Those qualifications which made him an able jurist, skilled and powerful advocate in our courts of law, fitted him pre-eminently for usefulness in the judicatories of the church. We have felt his power in the church session; Presbytery was familiar with his wise counsel; Synod knew and



REV. JOHN M. SHERWOOD
1861-1867

esteemed very highly in love for his work's sake; and the General Assembly, in a most trying period of its history, committed important trusts to him for execution, as to one whose praise was in the churches. He ruled well in the house of God; and, being well taught in the Word, did not forget to communicate of his knowledge for the edifying of the body of Christ. At all times and in all things he was ready for the discharge of any Christian duty, and by his work and conversation he preached the Gospel to those who looked upon his blameless character, which was but the outgrowth of the vital principle of life within.

We turn away from the honors and distinctions which he achieved amongst his fellowmen in the dusty arena of forensic and political strife. They were to him but the bubbles of an hour's enjoyment. They are not worthy to be compared with that crown of dignity and honor which he won as a faithful servant of the church and to that crown of glory which he wears now, as we confidently believe, amongst those who have been made kings and priests unto God. His example is left for our imitation! Though we may follow him afar off, yet by that same grace upon which he leaned and to which he constantly looked, we may become, in our humble measure, like him, ensamples to the flock over which the Holy Ghost hath made us overseers.

Invoking, therefore, this same divine assistance, let us thank God for the good profession witnessed by our departed brother, and take courage for the trials of the way that stretches out before us, that like him, when we rest from our labors, our works may follow."

Bartholomew Fuller was for many years one of the leading elders in our church, as he was also a leading lawyer in the town. He was Clerk of Session for —— years, succeeding Judge Shepherd. In 1880 he removed with his family to Durham, where his usefulness in the church continued till his death, November 28, 1882. For some time he ably edited the *N. C. Presbyterian*. He was a man of great power and fluency of speech. He frequently led public service in the absence of the pastor to the great edification of the congregation.

James Martine was for many years a prominent elder. The record says of him: He was "conspicuous in his labors of love, full of earnest and fervent spirit—warm and active in his piety and character as a Christian—faithful and attentive to duty—prayerful—delighting in the worship and ordinances of the house of God and in the society and communion of fellow-

Christians—"given to hospitality"—zealous of good works. Our deceased brother had been forty years a member and twenty years a Ruling elder in this church, and for its welfare, prosperity and growth had shown a deep concern." On his way to his home on Haymount, Sabbaths after church service, he would fill his large vehicle with guests for dinner.

William B. Wright was a prominent member of the Bar—of commanding appearance—wielding a wide influence—and respected by everybody—a truly honest, good man.

Wm. McL. McKay was a native of the town, of a well known Scotch family—a distinguished member of the Bar—and of a wide influence in this section of the State, open, generous and the friend of everybody.

Time and your patience alike fail me to speak of the other noble men who have helped to make the name of "Presbyterian Elder" a synonym of all that is honest, just, true, faithful and godly. Their names are written in the Lamb's Book of Life.

DEACONS

It is worthy of note that our church here had no board of deacons until 1858. Up to this time its finances were managed by the session and trustees, after the manner of the church in Scotland.

The following list will be found to be correct, or very nearly so:

G. W. Williams, ordained February 21, 1858, dismissed to Wilmington, April 28, 1867.

W. B. Wright, ordained February 21, 1858.

James B. Ferguson, ordained February 21, 1858, died May, 1860.

Wm. McL. McKay, ordained February 21, 1858.

Hugh Graham, ordained February 21, 1858.

H. C. Robinson, M. D., ordained February 21, 1858, died September, 1861.

C. A. McMillan, ordained February 21, 1858, died about July 6, 1875.

These seven composed the first board.

Joseph Utley, died May 20, 1877.

Robert Johnson and E. T. McKethan, ordained March 8, 1868.

M. E. Dye, Warren Prior and S. W. Skinner, ordained March 28, 1869.

Alexander Graham.

G. P. McNeill and W. L. Hawley, ordained November 20, 1874.

Dr. J. W. McNeill, ordained January 24, 1875.

G. G. Myrover, ordained January 17, 1879.

W. F. Leak, R. M. Prior, W. G. Hill and A. E. Rankin, ordained February 6, 1887.

Most of these brethren are with us. I must leave the record of their characters and deeds to another hand.

Mr. G. W. Williams moved to Wilmington in 1867, and is now an honored and active deacon in the First Presbyterian Church there.

Messrs. Wright, McKay, McKethan, Dye, G. P. McNeill, G. G. Myrover and J. W. McNeill became elders.

Mr. James B. Ferguson, "a member, efficient and exemplary in all the relations of life, died after a painful and wasting sickness of several weeks."

H. C. Robinson, M. D., was a "valued citizen and a highly esteemed and useful member of the church. His many excellent traits of character as a man, and his kindness and skill as a physician, had won for him the respect and affection of the whole community, while he commended the religion of Jesus by his uniform Christian walk."

Charles A. McMillan and Joseph Utley were both worthy deacons and died respected by all. Mr. Utley was for many years the treasurer of the church.

THE CHURCH BUILDINGS

Although the church was organized in 1800, yet the congregation never set about the erection of a suitable house of worship until some time during the year 1810. During this year the church was incorporated by act of Legislature in order to get into its possession a lot which had been purchased by the congregation. It was generally, though erroneously, thought that the church could not hold property in its own name. The lot bought is the one now occupied by the Episcopal Church, which was at first conveyed to the Town Commissioners in trust for the church. On March 24, 1814, it was resolved to raise by subscription the sum of \$5,000, in shares of \$50 each, for the erection of a building. For some reason some persons objected to building a church on Green street. Accordingly a committee was appointed by session to inquire about two lots which belonged to a Mrs. Vance and her daughters, then of Wilmington, for which \$1,300 was considered a fair price. These two lots, which finally cost \$1,500, are the present church lot. The committee to raise funds reported on 7th May, 1814, that they had raised the amount specified. It was afterwards ordered that \$2,000 additional stock be secured, and the elders were required to build the church of brick. The building committee was appointed February 1, 1816, and consisted of Rev. Jesse H. Turner, with Messrs. Chalmers, Dickson and Stedman. Subsequently, Mr. Chalmers was excused on account of ill health and Mr. Thomas D. Burch was appointed in his place. April 18, 1816, the building committee asked session's advice about the location of the principal entrance to the church, and it was ordered to be in the east end of the building. At the same time it was ordered that the cornerstone be laid on Monday, April 21, 1816, at 10 a. m., and the pastor was requested to wait on the Master of Phoenix Lodge "with a request that the Masonic Fraternity would afford their assistance in conducting the solemnities of the occasion." The following is a copy of the record of the laying of the cornerstone:

"On Monday, the 21st April, 1816, the cornerstone of the First Presbyterian Church of Fayetteville was laid with suitable solemnity. A



GRAVE OF REV. JAMES W. DOUGLASS
 Cross Creek Cemetery
 Pastor from 1834-1837

procession was formed at the Mason Lodge, composed of the clergy resident in town and such others as were providentially present, the Ruling Elders and members of the Presbyterian Church, the officers and members of the Masonic Fraternity, and a very respectable and numerous assemblage of citizens, who marched in a slow and solemn manner, accompanied by a band of music, to the church lot. Having arrived at the place, the procession approached the ground appropriated for the erection of the house for public worship of God by marching through two arches, on which were inscribed 'Holiness to the Lord.' Having passed through these arches, and ranged themselves around the lines marked out for the intended walls of the sacred temple, the assembled company halted, and, for a few moments solemn silence prevailed. The Rev. Robert H. Chapman, D.D., President of the University of North Carolina, who was providentially present, then delivered a brief, yet very appropriate and impressive oration, which commanded the attention and excited the devout affections of the audience. The cornerstone was then laid by Mr. Reuben Loring, the principal architect of the building; its position, form and texture, examined by the Master of Phoenix Lodge, who reported to the members of the Masonic Fraternity his approbation thereof. The Rev. Jesse H. Turner, Pastor of the church, then addressed the Throne of Grace in a prayer to Almighty God, that He might bless and prosper the work now commencing, and, having sung an appropriate hymn, the people were dismissed with the usual benediction."

March 15, 1817, a committee was appointed to collect unpaid subscriptions on the building, to receive a legacy of \$200 left to the church by Robert Holliday, and to issue certificates of stock on the payment of the fifth and last installment due. To this date the church was still uncompleted. The Episcopal church lot was bought from our church, August 4, 1817, for \$1,250. In October, 1817, it was found that the money subscribed was not sufficient to complete the building. Accordingly a meeting of shareholders was held in November, 1817, which allowed an increase in stock. June 1, 1818, a resolution was adopted "that any number of gentlemen who may bind themselves for a sum of money sufficient to finish the church be authorized to associate together for this purpose;" and again, "that building committee be authorized to convene the shareholders, when it may become necessary, for the purpose of giving them liberty to draw from the Bank such further sums of money as may be necessary for completing the church, upon a

promise that the first monies arising from the sale or rent of the pews shall be applied to the extinction of this debt." Rev. Colin McIver was appointed an agent to solicit funds for building both North and South of us. January 7, 1819, he submitted his report. From his "*Northern excursion*" he collected \$293. Among the contributors to this sum were 'James Monroe, President of the United States, \$25;'" "Mr. George Washington Campbell, Ambassador from the United States to Russia, \$10;'" "Mr. John Quincy Adams, Secretary of State of the United States, \$10." Out of his "*Southern excursion*" he got \$55.

The dates of the completion and dedication of the building are not now known.

The following record will explain itself. It is inclosed in the book by heavy black lines of mourning:

"On Sabbath, the 29th May, 1831, our town was visited with a most awful and unparalleled calamity. Soon after our church was dismissed a fire broke out, which, in a short time, consumed nearly the whole of the town, including our church and session house!"

Soon thereafter the pastor, Mr. Rowland, was appointed agent to solicit funds at the North to rebuild the church.

The following is an extract from the credentials, which were signed by the Elders and given him:

"STATE OF NORTH CAROLINA,
Church Session of the Presbyterian Church of Fayetteville,
June 2, 1831.

The Lord in His righteous providence, has seen fit to desolate our town by conflagration. The devouring element in four short hours has laid our high places waste and our temples and dwellings in ashes. Nothing remains to tell where Fayetteville was but naked chimneys and crumbling walls. Our worldly substance is gone, and we desire, more than ever, to seek an enduring substance—a Heavenly inheritance. But alas! we have no shelter but the broad canopy of Heaven under which to meet and render praise and homage to the Most High."

The following letter is of interest:

"TO THE COMMITTEE OF THE GENERAL ASSEMBLY'S BOARD OF MISSIONS:
Dear Brethren:—Our town is in ruins—our church consumed—our worldly substance gone. For Zion's sake help us. Our congregation is

large, but deprived, for the present, of the means of supporting a minister. We beg you therefore to appoint the Rev. Henry A. Rowland, Jr., a missionary, to labour among us for twelve months. This would aid us greatly, and the charity would have an extensive and, we trust, a profitable influence."

June 28, 1831, the Session resolved to rebuild the Session House (now our Lecture room) to cover the sight of the old one. Though dejected, they were not despondent or willing to ask others to aid them without first helping themselves.

The "American Home Missionary Society" gave them \$300 towards supporting their pastor that year.

The result of Mr. Rowland's visit North was that he collected \$7,146.56½, which was independent of money received from other sources.

The church was rebuilt on the old walls by the builder of the Clarendon Bridge. The rafters of the roof, which is self-supporting, are very large. Their erection was supposed to be accompanied with so much danger that a special prayer meeting was held to pray that no one should be hurt.

In the Fall of 1887 extensive repairs were made on the building. The timbers supporting the old square steeple had so decayed that it was torn down and the present graceful spire, designed by Mr. T. A. Klutz, was erected. The whole cost of repairs, paint, &c., was about \$1,800. It is a singular co-incidence that the present pastor preached, at the reopening of the church for worship in 1887, from the same text (Haggai 2:9) as the paster used at its reopening after the great fire of 1831, and only discovered this fact in the preparation of this history.

In former years church buildings were used more freely than now. I suppose that public halls were not as plentiful. Our church has more than once been used at the celebration of 4th July. "The use of the church was granted to the committee of arrangements for the funeral ceremonies in honor of those patriots and statesmen, the lamented THOMAS JEFFERSON and JOHN ADAMS—who departed this life on the 4th of July, 1826."

July 2, 1845, to the application of committee appointed by the town authorities for the use of our church on the 8th instant,

in which to deliver a eulogy on the death of General Jackson, "we respectfully reply, that we have entered into a resolution to deny the use of our church for any public secular purpose—and that this rule has not been relaxed in any instance: but, desirous of conciliating all discordant feeling which a refusal might excite on this solemn occasion—and, sincerely wishing to promote kind and friendly sympathies among the citizens under their present calamity, we consent that this may be an exception to the general rule, and we do therefore grant the request:—

1st. Because it is a solemn eulogy for the dead.

2nd. Because the subject of it has filled the Executive office of the United States.

3rd. Because he was a professor of religion and a member of our communion."

Generally this privilege was granted on condition that the committee would erect a stage for the speaking and not use the pulpit.

The bell was destroyed by the great fire. It seems that the metal was sent off to be recast and was not heard of again. The present bell was a gift from the Second Presbyterian Church, Troy, N. Y. On its rim is the following legend:

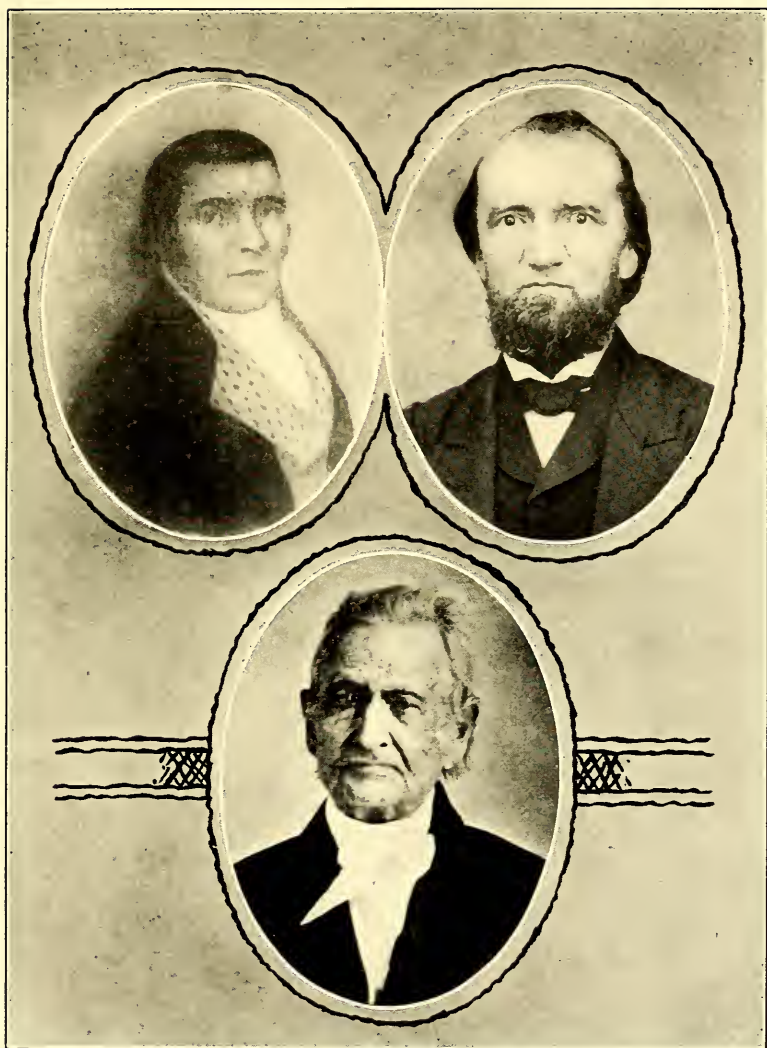
"In flammis perii XXIX Maii MDCCCXXI.
Munere amicorum e cinere surrexi in
Ecclesia Secunda Presbyteriani
in Troja, Nov. Ebor."

We believe that a translation of this inscription reads about as follows:

I perished in the flames the 29th of May, 1831.
I arose from the ashes through the gen-
erosity of friends in the Second
Presbyterian Church in Troy, New York.

Full many a change does old Time bring about. For on April 5, 1862, the Session granted the following petition signed by many of the leading men in the congregation:

"In view of the great scarcity of tin and such metals suited to the manufacture of 'Field Artillery' in the Confederacy, and in compliance with the call of the 'Ordnance Review' at Richmond for bells, we, the undersigned members of the congregation of the Presbyterian Church of



(1) DAVID ANDERSON

Born at Sterling No. Britain, 1767. Died at Fayetteville, N. C., 1844
Elder 1800-1844

(2) JUDGE JESSIE GEORGE SHEPHERD

Elder 1853-1869

(3) JUDGE HENRY POTTER

Elder 1826-1857

Fayetteville, petition the pastor and officers of the church to *loan* to the Confederate States the bell to be cast into cannon for the immediate use of the Starr Artillery."

But the same good bell still rings its weekly welcomes to those who would worship within our gates.

†March 29, 1828, I find this record :

"A Society of young ladies of Fayetteville have purchased and generously presented to our church for sacramental uses the following vessels of silver plate, viz: A bread-basket, two cups and a tankard. For this valuable present, so useful to the church and so worthy of the source whence it came, the Session feels truly grateful, both to the fair donors and to Him whose are the hearts of all, and who directs the charities of the world for the good of His Church and the promotion of His own declarative glory. May the daughters of Zion, for their distinguished liberality, enjoy the present reward of approving consciences and an Eternal reward, through the covenant of Grace, in their Father's Kingdom above."

The vessels now in use are those referred to above.

At another time reference is made to the purchase of pewter plates for taking up the collections. It is possible that the ones now in use in the Sabbath School are the same.

The beautiful churchyard around this temple is the result of much patient labor. The front part, that now is chiefly occupied by the circle for carriages, was built up from cellars through the instrumentality of Messrs. J. M. Rose, Sr., James Banks, W. G. Matthews and Elijah Fuller.

This building and these grounds are a precious heritage from our fathers, representing their taste, their intelligence, their Godly zeal, their self-denying liberality. This building is sacred to God; it is hallowed by the proclamation of many a saving message, by thousands of fervent prayers, by the sweet mingling of joyful voices in hymns of praise, by the power of God's Spirit as He brought life to dead souls. Keep it consecrated to God, and hand it down to your children for a blessing to them even unto thousands of generations.

†Two pieces are marked 1824.

FINANCE AND STATISTICS

The accompanying table is very nearly correct. It covers the period from 1830 to 1888, fifty-eight years. I commend it to your study. It will be a means of grace to you. I give only the totals here of the sums given for the leading schemes of benevolence.

Sustentation	-----	\$1,113.56, or	\$48.41 a year for 23 years
Evangelistic	-----	1,805.82, or	60.19 a year for 30 years
Invalid Fund	-----	551.57, or	27.58 a year for 20 years
Foreign Missions	-----	4,706.68, or	10.45 a year for 45 years
Education	-----	2,769.35, or	8.20 a year for 35 years
Publication	-----	921.23, or	3.69 a year for 25 years
Tuscaloosa Institute	---	38.36, or	4.78 a year for 8 years

If we put the average number of communicants for each period above mentioned at 161, the smallest number ever in the church, we have per member for Sustentation, 30 cents; for Evangelistic work, 54 cents; for Invalid Fund, \$1.71; for Foreign Missions, 63 cents; for Education, 50 cents; for Publication, 28 cents; and for Tuscaloosa Institute, 2 cents.

The largest sum collected for any one object is \$4,706.68 for Foreign Missions, making the highest average per member 63 cents. If the membership be taken at 161 for 26 years, the average per member of all causes will be 57 cents. It will be observed that these causes do not include salary, repairs, &c. Our inheritance in this respect is certainly not liberal.

For many years after the organization of the church the pastor's salary was \$400 a year for preaching and \$400 a year for teaching, for he did both duties, to the damage of each I have no doubt. It was then \$800 for each. The largest salary ever paid was \$1,500. One year, 1863-64, the salary was \$2,518, evidently paid in Confederate money.

The largest number of communicants ever in the church at one time was 343, in 1837-38, immediately following a great revival led by Mr. Douglas. Many of these were from the country and afterwards formed what is now Big Rockfish Church. The smallest number, 161, was in 1869-70. The

largest number ever received on profession of faith in one year was 101, in 1835-36; the next 47, in 1831-32; the next 37, in 1886-87. During these long years there is no year recorded when there was not an addition to the church. The whole number received by profession of faith is 556, and by certificate 172. During these 58 years there have been eight pastors, so that there is an average of 69 to each pastorate, or of $9\frac{1}{2}$ per year.

MUSIC

For many years the music was led by voice, a man being employed for that purpose. He was paid as much as \$100 a year. November 27, 1833, the Session resolved to "assume the payment for a bass viol purchased by the Rev. H. A. Rowland." Mr. Warren Prior was the performer on this viol, aided at various times on the flute and violin by Mr. John Munn, the two Messrs. Spencers, Mr. John M. Rose and others. Mr. E. Fuller led music, etc. Our present pipe organ was bought in 1855, in New York, and our present most excellent organist (Mrs. W. G. Hall) has led our music for many years to the great edification of God's people.

MISSIONARY SOCIETIES

In the records of Session there are very few allusions made to any organized efforts to increase intelligent zeal in the great missionary movements of the times either domestic or foreign. Societies did exist, however. July 18, 1829, I find this record: "The Presbyterian Female Working Society of Fayetteville, having generously contributed of the product of their hands the sum of \$5 to aid in rewarding the Rev. A. Benedict for his ministerial labors among us, the thanks of the Session is hereby voted to that Society. * * * A note from the ladies of our congregation, who were members of the late Female Benevolent Society of this Town, was received and read. This note covered the sum of \$40, which was offered as a donation to be appropriated exclusively to the repairs of the church."

April 2, 1831, the Session agreed to organize a Missionary Society (whether of men or women doesn't appear) as a result of an address by Rev. John Witherspoon, and subscribed "for 10 copies of the *Missionary Reporter and Education Register* for the use and benefit of the congregation." There is no means of ascertaining accurately what these societies accomplished.

SABBATH SCHOOLS

It is now well nigh impossible to find out the date of the organization of our Sabbath School work. It was long customary in our churches for the children to meet on Sabbath to be catechised by the Pastor before a Sabbath School was organized. This was done in our congregation as far back as 1814. On May 19, 1826, it was resolved by the Session that "it be the custom hereafter in this church to assemble the children of the congregation in the afternoon of the last Sabbath of every month for catechetical instruction." From the *American Sunday School Magazine* for March, 1827, I copy the following extract from a letter:

"PRESBYTERIAN SUNDAY SCHOOL,
FAYETTEVILLE, January 13, 1827.

Along with this order for books we have thought it advisable, though it be not the usual time, to send you a very brief account of our School. There are two others in this place besides our own. The Episcopalians and Methodists have each a School. For the control of ours there is a Sabbath School Society, which has its annual meeting at the time of our annual examination of pupils. The number of teachers, male and female, is about fifteen. The number of pupils enrolled is 140, and the number who attend fluctuates from 60 to 100."

For many years a successful Sabbath School for colored people was kept up. It was abandoned only in consequence of the voluntary withdrawal of the pupils at the close of the war. In this Sabbath School your present most efficient Superintendent received his baptism for his future work.

On Wednesday, June 7, 1871, the Mission Sabbath School in Campbellton was organized with H. A. Campbell and Calvin Price as Superintendents, and E. T. McKethan, S. W. Skinner,



REV. H. G. HILL, D.D., WITH GOV. A. W. McLEAN'S CHILDREN

Thos. McLauchlin, James Evans and Misses Frances Pearce and Lany Evans for Teachers. On December 13, 1875, Mr. E. T. McKethan was elected its Superintendent. Never did a work have a more zealous worker. His work has resulted in raising a whole community to higher thoughts and purer lives.

The following list of Superintendents is as nearly complete as I can make it. It is as far as possible in order of service: Abraham Stephens, Henry Potter, Geo. McNeill, Jesse G. Shepherd, B. Fuller, M. E. Dye and G. P. McNeill.

PRAYER MEETING

I do not know when the regular weekly Prayer Meeting was started. Many years ago it was held as now, on Wednesday night, for an old gentleman has told me that the young men used to go, when he was young, to prayer meeting on that evening "to see the girls."

April 20, 1858, the Session had some discussion in "relation to the appointing of a regular prayer meeting." October 17, 1860, it was resolved "to have a regular weekly prayer meeting in the church beginning on Wednesday afternoon, October 24." It seems from these references that this service was suspended, for a time at least.

The prayer meeting is still known in the congregation as "lecture." The type has come from the distant past, when it was customary for the Pastor to deliver a formal "lecture" on some topic.

DISCIPLINE

Our fathers seem to have been very jealous of the purity of the church. Frequent trials before the Session are recorded. The causes of discipline were very various, and they did not hesitate to "session an elder" when he needed it. Fornication and adultery, drunkenness, forgery, Sabbath-breaking, attendance at a circus, card-playing, dancing, and profanity are among the offences charged. January 3, 1817, it is charged that "a member of this Session attended the Masonic Ball on the night

of the 27th ult. [St. John's Day], and there played cards, and, moreover, that he has on some occasions of late been guilty of using profane language."

On another occasion an Elder was arraigned under the charge of (1) forgery, in that he had changed the date of birth of an indented apprentice, (2) of cruelty in not allowing said apprentice to visit his mother, and in chastising said apprentice in a very unmerciful manner for going to his mother's house, and (4) of "openly profaning the Sabbath in inflicting the chastisement specified in the preceding charge on the morning of the Lord's day and on the public street." He was cleared of the first two charges, but convicted of Sabbath-breaking. The penalty was an earnest admonition in the presence of the Session. The whole matter was stated from the pulpit before the congregation and silence thereafter was enjoined on all. A case involving an important question of morals as well as of discipline came before the Session August 31, 1827. It was this, substantially: Harry, a negro slave of Mr. Mallett, applied for admission to the church. It appeared that his wife had been sold and carried to Georgia, where she married another man. A negro woman was bought by Harry's master and brought away from her husband to Fayetteville. Her husband then married a second time. Harry, upon learning of his own wife's marriage in Georgia, and of the marriage of this woman's husband, took her to wife. For this he was expelled from the Methodist Church. Beside this no charge whatever was made against him. The question arose, "Was Harry living in adultery?" For final decision it was referred to Synod. It was there decided Harry was not violating the law of God, and that a case like this should be no bar to admission to the church.

It will thus be seen that it was with no slack hand that our fathers ruled the Church of God.

INFLUENCE OF THE COMMUNITY

It is of course impossible ever to calculate the exact amount of influence exerted by any individual. Much more difficult it is then to estimate the influence of a church. A church in a

town is the visible evidence of God's presence there. The Christian life shows that His dwelling place is still in the hearts of His people. A distinguished son of North Carolina, has said that the "Cape Fear Section is the backbone of North Carolina." The marrow of that bone is Presbyterianism. Ours was the first church organized in Fayetteville, so far as I know. Wherever you find a Presbyterian church you will find a school house not far off. Presbyterian ministers were among the first school teachers of this section. The Donaldson Academy was the gift of Robert Donaldson. Its first and every subsequent Board of Trustees were Presbyterians. Its first principal was Rev. Simeon Colton, a Presbyterian minister. Most of its subsequent principals were Presbyterian. While they were Presbyterian they were not bigots, for hear this resolution of the Board of Trustees:

Whereas, in the judgment of this Board a Sectarian Academy is to be deprecated as at variance with the genius of our republican institutions, and with the spirit of the Gospel—therefore

Resolved, That the benefits of this institution shall be extended to all who may seek: the only condition being that they comply with the regulations of the school, and the rules of morality and good order; and that in the selection of teachers reference shall be had to their character and qualifications as men of a *Catholic* spirit, who shall not exert a sectarian influence.

The North Carolina Presbyterian was started in Fayetteville, some of its staunchest friends being Fayetteville men. Its influence was powerful in the community and in the State.

What princely men and lawyers were Potter, J. C. Dobbin, J. G. Shepherd, B. Fuller, McKay, Wright and Banks! What physicians like Robinson, McKay and McSwain?

Who can tell of the influence upon the industries and trade of Fayetteville of such men as David Anderson, Elisha Stedman, George McNeill, John McArn and Robert Holiday, of Arey, Stiart, Myrover, Michael McGary, John M. Dobbin, Daniel Johnson, the McLerans, the McLaurins, John McRae and other McRaes, of Leete, Nott, Starr, Cook, Martine, Elijah Fuller, Latta and N. A. Stedman, of D. A. Ray, A. A. McKethan, J. D. Williams and others of our congregation?

Who can tell of the power of the mothers that reared such men?

No walk in life, whether humble or exalted, in Fayetteville that has not felt the power of Presbyterian teaching. None know its deepening, broadening power, but those who have felt it. All who have felt it are glad to bear witness to its controlling influence.

Brethren, the history of your church is before you! Ponder its teachings. It warns you to be more liberal with your money. It encourages you to maintain the purity of your body. It urges you to ever increasing *organized* work. It appeals to every faculty of your soul and body to arise, lengthen Zion's cords, strengthen her stakes, and build up her waste places for the coming of her King!

"Walk about Zion and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell *it* to the generations following. For this God *is* our God forever and ever: He will be our guide *even* unto death."—Psalm 48:12-13-14.

After preparing this history of the church up to this date, the Rev. A. L. Phillips received a call from South Highland Presbyterian Church, of Birmingham, Alabama. Believing that the Lord was leading him in that direction, he resigned the pastorate of this church and removed to Alabama, preaching his last sermon on Sunday, February 17, 1889.

The church then issued a call for the pastoral services of the Rev. T. P. Barclay, at that time pastor of the First Presbyterian Church of Princeton, Kentucky. The call was accepted, and Mr. Barclay preached his first sermon under this new relation on Sunday, April 21, 1889, and was installed as pastor of the church on Thursday night, June 27, 1889.

On Sunday night, May 5, 1889, the noted Evangelist, Rev. R. G. Pearson, preached the first of a series of sermons running



COLIN McIVER

Born Storaway, Island of Lewis, Hebrides, Scotland, March 9, 1784
Died in Fayetteville, 1850

through a meeting of two weeks' duration. These meetings were held in a tabernacle erected for the purpose on the old cotton platform at the corner of Gillespie and Mumford streets.

For several weeks previous to the coming of the Evangelist, Union Prayer Service had been held, and from the beginning the Evangelist's preaching was with power. The result of the meeting was such a revival as perhaps was never before witnessed in Fayetteville. All the churches shared in the blessing and a large ingathering of members followed, especially in the Methodist and Presbyterian Churches.

Within three weeks from May 5th, 72 members were added to the Presbyterian Church. Since then the church has manifested increased life and activity. The weekly prayer meetings have been larger than ever before known and members are continually being added. The total number of additions during the year, from February 1, 1889, to February 1, 1890, is 81 on confession of faith and 17 from other churches.

Rev. Colin McIver, Clerk of the Synod of North Carolina, in making a journey to a meeting of Synod in another part of the State (before the day of good roads) his gig became hopelessly mired in the mud.

A colored man happened along and Mr. McIver sent this message by him: "Go tell your master, Colin McIver, Clerk of the Synod of North Carolina, is stuck in the mud—please come and help him out." This was the message delivered: "Massa, dey's a white man down dar, what says he has a cole and fever and is the bigges' sinner in North Caliny. Please hope him outen de mud."

APPENDIX

REGISTER OF MINISTERS

Rev. James Campbell -----	1755	Rev. Angus McDiarmid -----	1786
Rev. John McLeod -----	1770	Rev. David Kerr -----	1791
Rev. Dougald Crawford -----	1784	Rev. ----- Tate -----	1796
Rev. Colin Lindsay -----	1786	Rev. George Whitfield -----	1796

CHURCH ORGANIZED IN 1800

1st Pastor—Rev. John Robinson -----	1800 to 1802
2nd “ “ Andrew Flinn -----	1803 “ 1805
3rd “ “ John Robinson -----	1805 “ 1808
4th “ “ William Turner -----	1809 “ 1813
5th “ “ Jesse H. Turner -----	1814 “ 1819
6th “ “ William D. Snodgrass -----	1819 “ 1822
7th “ “ Robert H. Morrison -----	1822 “
8th “ “ James G. Hunter -----	1826 “ 1829
9th “ “ Josiah J. Kirkpatrick -----	1830 “
10th “ “ Henry A. Rowland -----	1830 “ 1834
11th “ “ James W. Douglas -----	1834 “ 1837
12th “ “ Dan'l. McN. Turner -----	1837 “ 1840
13th “ “ Adam Gilchrist -----	1841 “ 1861
14th “ “ John M. Sherwood -----	1861 “ 1867
15th “ “ Halburt G. Hill -----	1868 “ 1886
16th “ “ Alex. Lacy Phillips -----	1886 “ 1889
17th “ “ Thos. P. Barclay-----	Present Pastor

REGISTER OF ELDERS

Robert Donaldson	} First Session. Ordained in 1800.	Harvey Leete
Duncan McLeran		James Martine
David Anderson		John McDonald
Duncan McAuslan		Edward W. Barge
Archibald Campbell		John McArn
Col. John Dickson		John C. Latta
		Judge J. G. Shepherd
Charles Chalmers		James Banks
Isaac Hawley		Bart. Fuller
Elisha Stedman		S. T. Hawley
David D. Salmon		Duncan McLaurin
Dolphin Davis		William B. Wright
John D. Burch		Wm. McL. McKay
Col. Abraham Stevens		Milton Rose
Gilbert Eccles		J. G. Yates
William Broadfoot		William Warden
George McNeill		M. E. Dye
Judge Henry Potter		E. T. McKethan
Dr. M. McLean		Samuel C. Rankin
D. A. Davis		Dr. James W. McNeill
James Miller		George G. Myrover
		George P. McNeill

DIRECTORY FEBRUARY 1, 1890

PASTOR
Rev. Thomas P. Barclay. Residence—Manse, Union Street.

RULING ELDERS

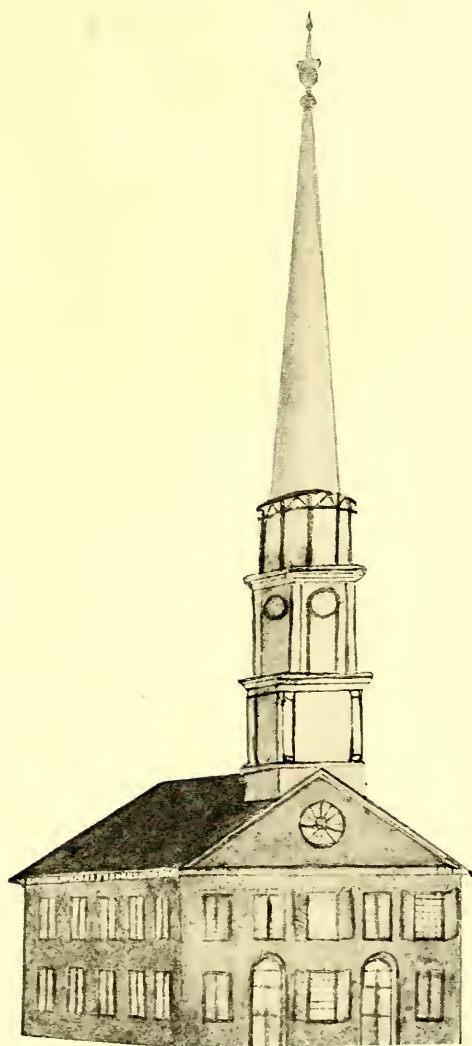
M. E. Dye, S. C. Rankin, Dr. J. W. McNeill, William Warden,
G. G. Myrover and G. P. McNeill.

BOARD OF DEACONS

A. E. Rankin, W. G. Hall, W. L. Hawley and R. M. Prior.
Clerk of Session, G. G. Myrover.
Treasurers, A. E. Rankin and W. G. Hall.
Organist, Mrs. O. P. Hall.

USHERS

John R. McNeill, Chief; A. D. McMillan, John Culbreth, R. M.
Prior, James W. Moore and Charles Whitfield.



FIRST BUILDING PRESBYTERIAN CHURCH
Drawn by Caroline Barge, age 12 years, 1822, afterward Mrs. D. A. Ray.

TRUSTEES

John R. Rose, Chairman; A. A. McKethan, John D. Willams, Warren Prior, R. W. Hardie, A. Moore and D. H. Ray.

 DIRECTORY OF SERVICES

Preaching every Sunday at 11 A. M. and 7½ P. M.

In Summer the second service is at 8½ P. M.

Sunday School at 9:45 A. M.

Mission School (Campbelton), 3½ P. M.

Wednesday—Prayer meeting, 7½ P. M.

Thursday—Teachers' meeting at the Fair Grounds Monday evening and at the Campbelton Mission Tuesday evening at 7½.

The Sacrament of the Lord's Supper is administered on the second Sunday in January, April, July and October. Preparatory services on Friday evening preceding.

Special service for children on afternoon of each communion Sunday.

The church is supported by the weekly envelope system. Envelopes may be had of the Treasurer.

SPECIAL COLLECTIONS

For Sunday Schools-----	April, July, October and February
" Foreign Missions—May-----	W. B. McMillan, Agent
" Evangelistic Fund—June and Sept.-----	A. A. McKethan, Jr., "
" Invalid Fund—July -----	Prior Johnson, "
" Colportage—August -----	R. McMillan, "
" Colored Evangelistic—October -----	-----
" Education—November -----	H. McD. Robinson, "
" Tuscaloosa Institute—December -----	Charles Pearce, "
" Sustentation—January -----	Thomas Whitted, "
" Publication—March -----	E. F. Moore, Jr. "

SUNDAY SCHOOLS

G. P. McNeill, Superintendent.

S. C. Rankin, Assistant Superintendent.

Owen B. Wightman, Secretary and Treasurer.

E. F. Moore, Jr., Librarian.

A. J. Cook, Assistant Librarian.

Mrs. Kate McNeill, Superintendent Infant School.

 MISSION SCHOOL IN CAMPBELLTON

W. L. Hawley, Superintendent.

R. M. Prior, Assistant Superintendent.

SOCIETIES

LADIES' FOREIGN MISSION SOCIETY

Miss H. Chamberlain, President.
Miss Nannie E. Rankin, Secretary.
Miss Eliza R. Prior, Treasurer.

MEN'S HOME MISSION SOCIETY

Dr. J. W. McNeill, President.
A. J. Cook, Secretary.
D. M. McDonald, Treasurer.

LADIES' BENEVOLENT SOCIETY

Miss Hattie Starr, Treasurer.

LADIES' SEWING SOCIETY

Miss Maggie L. Rose, Treasurer

LENA LEETE LEGION (CHILDREN'S MISSIONARY)

Miss Sally Dye, President.
Mr. Henry A. Rankin, Vice-President.
Mr. James H. McNeill, Secretary.
Miss Julia C. Barclay, Treasurer.

ELLIOTT SOCIETY (CHILDREN'S BENEVOLENT)

Miss Kate Smith, President.

COMMITTEES

PASTOR'S AID COMMITTEE

Mrs. Kate McNeill, Mrs. John D. Williams, Mrs. Colin McRae,
Mrs. Henry McDonald, Mrs. J. P. McNeill, Mrs. H. McD. Robinson,
Miss Nannie E. Rankin and Miss Mollie Keith.

DEACONS' AID COMMITTEE

Miss Eliza R. Prior, Miss Annie L. Rose, Miss Kate B. Smith, Miss
Annie E. Mardie, Mrs. Kate M. Pemberton, Mrs. J. W. McNeill, Mrs.
M. F. Pearce, Mrs. John D. Brown and Mrs. Isaac Jessup.

COMMITTEE ON CHURCH BUILDINGS AND GROUNDS

John M. Rose, Chairman; W. G. Hall, Alfred A. McKethan, James A. Moore, Owen B. Wightman, Miss Etta Brown, Miss Maggie Whitehead and Mrs. T. A. Kluttz.

COMMITTEE ON STRANGERS

Dr. J. W. McNeill, Chairman; J. B. Underwood, Jr., H. L. Cook, A. E. Rankin, G. G. Myrover, Miss Maggie R. Rose, Mrs. J. W. McNeill, Mrs. A. E. Rankin and Mrs. G. G. Myrover.

COMMITTEE OF INVITATION

Henry A. Rankin, James H. McNeill, A. S. Rose, Walter Goddard and Walter McRae.

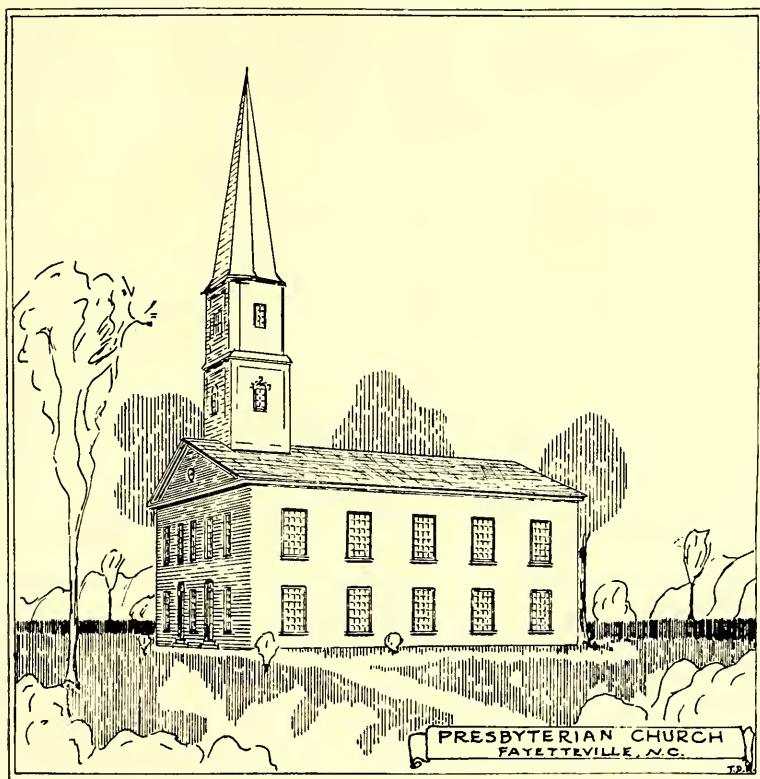
 ROLL OF MEMBERSHIP

Avery, Miss Virginia
 Alderman, H. B.
 Burns, John W.
 Buie, Miss Rachel E.
 Brown, John D.
 Brown, Mrs. Sallie
 Brown, Miss Etta
 Brown, Miss Mattie
 Brown, Alexander
 Black, Mrs. Julia
 Black, Miss Annie Holmes
 Bidgood, Robert W.
 Bidgood, Mrs. Kate W.
 Brandt, Mrs. Mary
 Brandt, Leon
 Brandt, George L.
 Buckingham, Miss Caro.
 Beal, Mrs. Mary
 Bain, James
 Barclay, Mrs. Louisa R.
 Barclay, McKee
 Barclay, Julia C.
 Barclay, Thos. P., Jr.
 Cook, Mrs. Mary F.
 Cook, Henry L.
 Cook, Alexander
 Culbreth, John
 Culbreth, John H.
 Culbreth, Miss Loula W.
 Camerson, Miss Kate
 Chamberlain, Miss Hannah
 Carter, Mrs. Martha J.

Dye, M. E.
 Dye, Mrs. Lydia H.
 Dye, Miss Sarah E.
 Dye, George McN.
 Davis, Miss Mary
 Denny, John C.
 Denny, Mrs. Sallie McA.
 Evans, Mrs. Jane M.
 Evans, Mrs. Henrietta
 Evans, Miss Mary Ann
 Evans, James
 Evans, Oliver
 Evans, Miss Elizabeth K.
 Evans, Miss Mary H.
 Evans, Miss Janie J.
 Evans, Miss Susie D.
 Elliott, John
 Emmitt, John N.
 Easom, John E.
 Easom, Henry
 Fuller, Mrs. Mary A.
 Fuller, Miss Alice
 Ferguson, Mrs. Catherine
 Fife, William P.
 Fife, Mrs. Jennie R.
 Fife, William P., Jr.
 Faircloth, Charles W.
 Faircloth, Samuel
 Faircloth, Mrs. Mary E.
 Guiton, Miss Margaret
 Gregg, Mrs. Eliza.
 Gaster, W. D.

Glover, Mrs. Eliza M.
 Glover, Miss Laura I.
 Glover, Charles, Jr.
 Goddard, Walter G.
 Grinnan, Mrs. Louisa A.
 Hardie, Mrs. Mary A.
 Hardie, Miss Annie E.
 Hooper, Joseph C.
 Hooper, Mrs. Mary J.
 Hawley, William L.
 Hall, Wilber G.
 Hall, Mrs. Olivia P.
 Hall, Miss Olivia Robinson
 Hall, Douglas
 Hall, Miss Celia A.
 Holmes, William G. B.
 Holmes, Mrs. Rebecca L.
 Huske, Mrs. Maggie H.
 Hockaday, Miss Caro. G.
 Hatchell, Miss Nannie B.
 Hunter, Mrs. Narcissa
 Hurt, William
 Hurt, Miss Lilly
 Hurt, Miss Sarah G.
 Hurt, Mr. J. Walter
 Johnson, Mrs. Catherine
 Johnson, Mrs. Alice
 Johnson, John
 Johnson, Alexander Prior
 Johnson, Mrs. Jessie
 Johnson, Miss Maggie
 Johnson, Miss Mary
 Johnson, Miss Bertha
 Jessup, Isaac
 Jessup, Mrs. Alice C.
 Jessup, Gordon
 Jessup, Miss Annie
 Jones, Miss Annie
 Jones, Mrs. W. D.
 Jones, Mrs. Creacy
 Jones, Miss Sadie
 Keith, Miss Euphemia
 Keith, Miss Mary
 Kluttz, Mrs. Annie B.
 Lanneau, Mrs. F. H.
 Leete, Miss Isabella
 Lutterloh, Mrs. P. H.
 Love, Lilly
 Leslie, Mrs.
 Myrover, Mrs. U. C.
 Myrover, George G.
 Myrover, J. H.
 Myrover, Mrs. Laura A.
 Myrover, Miss Mary A.

Myrover, Miss Urbanna D.
 Moore, Elijah F.
 Moore, Mrs. Susan
 Moore, Miss Stella
 Moore, Miss Annie L.
 Moore, Elijah F., Jr.
 Moore, James W.
 Moore, Thomas F.
 Moore, Miss Maggie T.
 Moore, Mrs. Eva W.
 Moore, Miss Mary E.
 Moore, James A.
 Moore, Williamson G.
 Moore, Thomas
 Mathews, Miss P. H.
 Murchison, Miss Emma D.
 Monroe, William M.
 Mallett, Bettie (colored)
 Maultsby, Mrs. Esther C.
 McLaurin, Miss Caroline
 McLaurin, Mrs. Elizabeth
 McKenzie, Miss Mary
 McKenzie, Miss Mary Jane
 McKinnon, Mrs. Narcissa
 McKinnon, Miss Mattie
 McKethan, Mrs. L. J.
 McKethan, Mrs. Janie W.
 McKethan, A. A., Jr.
 McKethan, Mrs. Celia
 McKethan, Alfred A., 2nd Jr.
 McKethan, John A.
 McKethan, David R.
 McKethan, William
 McKethan, Miss Kate D.
 McKethan, Miss Callie B.
 McKethan, Miss Augusta
 McMillan, Mrs. Sarah C.
 McMillan, Miss Kate W.
 McMillan, W. B.
 McMillan, Alston D.
 McMillan, Miss Anna
 McMillan, Ronald
 McMillan, Miss Sarah J.
 McMillan, Thomas H.
 McNeill, Mrs. Kate
 McNeill, George P.
 McNeill, Mrs. Mary S.
 McNeill, James H.
 McNeill, Miss Jessie S.
 McNeill, John R.
 McNeill, Mrs. Ida
 McNeill, Dr. James W.
 McNeill, Mrs. Annie W.
 McDonald, Mrs. Elizabeth



1832-1894—AS REBUILT AFTER FIRE OF 1831

- McDonald, Mrs. Amanda J.
McDonald, Daniel M.
McDonald, Miss Eula May
McDonald, Harry A.
McKay, Mrs. Lizzie
McLauchlin, Mrs. Mary A.
McLauchlin, Miss Henrietta M.
McLauchlin, Miss Effie J.
McArthur, Alexander
McArthur, Mrs. Mary Catherine
McArthur, Daniel W.
McArthur, John D.
McArthur, Mrs. Francis D.
McArthur, Miss Isabella J.
McRae, Mrs. Annie
McRae, Archibald
McRae, Walter S.
McGilvary, James
McGilvary, Miss Hannah
McQueen, Mrs. Jane
McLean, Miss Mary
McNaughton, W. J.
McMurray, Mrs. Georgiana
McNeill, Mrs. Susan (colored)
McKellar, Jones (colored)
Nott, James D.
Nott, Miss Caroline J.
Nott, Miss Clarissa M.
Nimocks, Mrs. Minnie C.
Nimocks, Miss Addie H.
Nimocks, Miss Carrie G.
Owen, Mrs. Emma
Orrell, Mrs. M. B.
Overby, Mrs. Ida
Prior, Warren
Prior, W. Stebbins
Prior, Robert M.
Prior, J. L.
Prior, Miss Eliza
Pemberton, Mrs. Kate S.
Phillips, James
Phillips, Mrs. Margaret
Phillips, Miss Kate McN.
Phillips, Miss Maggie H.
Patterson, Miss Margaret A.
Pearce, Mrs. Mary F.
Pearce, Charles
Pearce, Mrs. Martha A.
Parker, William
Pearsall, J. R.
Pearce, William A.
Payne, Mary (colored)
Ray, Mrs. Caroline
Ray, Miss Malinda B.
Ray, N. W.
Ray, Miss Annie
Ray, D. K.
Rose, Miss Eliza H.
Rose, Miss Annie L.
Rose, Miss Maggie R.
Rose, Mrs. Augusta
Rose, Miss Jane A.
Rose, Augustus S.
Rose, John M., Jr. (2nd)
Rose, George M., Jr.
Rose, Charles G.
Rankin, Samuel C.
Rankin, Miss Nannie A.
Rankin, Henry A.
Rankin, A. E.
Rankin, Mrs. Zulah
Rankin, Miss Ida
Robeson, Mrs. Sallie E.
Robeson, Mrs. Minnie
Robinson, H. McD.
Robinson, Mrs. Mary H.
Raynor, W. M.
Raynor, Mrs. Margaret S.
Raynor, Miss Ida L.
Raynor, Marshal N.
Revels, Louisa (colored)
Smith, Mrs. Ann J.
Smith, Miss Mary
Smith, Miss Caronnia
Smith, Miss Kate B.
Smith, James B.
Smith, Mrs. Henrietta
Smith, Harry C.
Smith, Norman McL.
Smith, Miss Ellen
Smith, Mrs. Sarah
Smith, Miss Sarah Gertrude
Smith, N. H.
Smith, Mrs. Sallie S.
Smith, Thomas W.
Stedman, Mrs. Euphemia
Shepherd, Mrs. C. I.
Sykes, Mrs. Isabella
Starr, Miss Hattie
Small, Mrs. Margaret M.
Small, Chalmers
Small, Miss Mary Lou
Small, Miss Eugenia
Small, Miss Lizzie
Small, Miss Maggie
Southerland, Robert
Sinclair, N. A.
Sinclair, Mrs. Augusta W.
Shirley, Miss Annie
Skinner, S. W.

Taylor, Miss Mary L.	Williams, Mrs. Addie W.
Tisdale, Samuel S.	Williams, Miss Emma B.
Utley, Joseph	Williams, Miss Eliza W.
Utley, Mrs. Kate R.	Worth, Mrs. Fatima
Utley, Miss Margaret McN.	Worth, John M.
Utley, Miss Kate C.	Whitfield, Charles J.
Utley, Miss Minnie	Whitfield, Miss Mary A.
Utley, Miss Mary	Whitfield, Miss Sarah S.
Underwood, Joseph B., Jr.	Whitfield, Miss Salina C.
Warden, William	Widdifield, Samuel
Warden, Miss Ann	Wightman, Owen B.
Williams, John D.	Wightman, George
Williams, Mrs. Jane E.	Wightman, Archie B.
Williams, Miss Martha L.	Whitted, Thomas
Williams, Miss Janie R.	Whitehead, Mrs. Morton
Williams, John D., Jr.	Whitehead, Miss Jennette D.
Williams, Arthur B.	Whitehead, Miss Margaret R.

Additions Since the Above List was Handed to the Printer:

Whitehead, Z. W.	Jennings, E. H.
Whitehead, Mrs. Z. W.	Southerland, R. A.
Evans, Mrs. Oliver	Tripp, Horace B.
Dye, Mrs. J. Starr	

Statistics of Fayetteville Presbyterian Church From 1830 to 1889

YEAR	ADDITIONS		Total Membership	BENEVOLENT CONTRIBUTIONS							CHURCH EXPENSES			
	By Examination	By Certificate		Sustentation	Evangelistic	Invalid	Foreign Missions	Education	Publication	Tuscaloosa	Pastor's Salary	Congregational	Miscellaneous	Presbyterial
1828 to 1830	11	4	172											
1830 to 1831	3	1	168											
1831 to 1832	47	5	208											
1832 to 1833	22	4	228											
1833 to 1834	4	4	231											
1834 to 1835	14	7	241				200 00	100 00					60 00	10 00
1835 to 1836	101	4	332											
1836 to 1837	13	2	333				683 50	1,096 00					110 50	
1837 to 1838	7	3	343											10 00
1838 to 1839	10	6	339								1,200 00			12 00
1839 to 1840	2	1	332											12 00
1840 to 1841	1	1	274				164 00							
1841 to 1842	2	3	275		64 00		78 91							12 00
1842 to 1843	6	5	283				174 67	30 00	33 00				26 00	
1843 to 1844	3	4	255		20 52		148 08							12 00
1844 to 1845	1	3	241		20 52		246 95	15 07					70 00	12 00
1845 to 1846	1	3	231				112 57						17 85	12 00
1846 to 1847	1	1	216		5 00		23 75	40 00					38 00	12 00
1847 to 1848	7	3	222		8 35		171 29						16 36	12 00
1848 to 1849	5	6	228				101 59	40 90					63 00	12 00
1849 to 1850	6	1	232		38 20		86 82						31 21	12 00
1850 to 1851	3	1	233		40 60		99 20		76 00		800 00	479 48	55 24	24 00
1851 to 1852	4	1	232	75 00			110 44	16 50			800 00		168 11	12 00
1852 to 1853	25	1	251				93 43	16 75				1,167 93	74 40	24 00
1853 to 1854	30	3	278		2 25		65 47	71 65	2 00			1,219 00	150 00	24 00
1854 to 1855	5	4	280		48 37		84 18					1,700 00	325 69	24 00
1855 to 1856	6	5	283											
1856 to 1857	8	1	288											
1857 to 1858	28	1	311		22 50		109 30	9 25				1,338 14	222 73	
1858 to 1859	9	4	315	150	200 00		193 00	154 00	20 00			2,234 15	348 21	24 00
1859 to 1860	7	5	315	168	244 00	194 00	172 50	156 00				2,095 00	324 53	65 50
1860 to 1861	3	2	217	93		175 50	146 00	136 00				1,467 62	531 97	40 60
1861 to 1862	6	6	326	95	50 00	103 72	100 55					143 64	88 40	
1862 to 1863	1	2	326	64		141 53	160 55	49 80			1,200 00		1,005 29	
1863 to 1864	1	1	319	60		204 25	171 25	164 15	111 75		2,518 00		734 47	
1864 to 1865														
1865 to 1866														
1866 to 1867														
1867 to 1868														
1868 to 1869			163	65	70 49	48 04	47 27	182 75	41 03			2,609 44		
1869 to 1870			161	110	118 70		102 33	117 54	81 61			3,073 03	20 00	25 00
1870 to 1871	12	1	166	114	77 01	63 48	72 97	83 70	38 08			3,042 90	10 53	30 00
1871 to 1872	5	2	171	126	67 52	56 37	65 69	72 19	55 31		1,500 00	1,755 27	49 62	30 00
1872 to 1873	8	4	178	153	55 97	46 47	64 20	52 60	51 12		1,500 00	1,205 24	85 11	30 00
1873 to 1874	8	7	186		57 59	48 79	51 82	53 93	97 32		1,500 00	185 20	39 41	30 00
1874 to 1875	2	11	196	165	51 30	41 88	39 75	51 92	92 42	88 66	1,175 09	1,111 66	33 16	30 00
1875 to 1876	3	6	178	180	11 50	13 25	19 55	93 01	66 45	4 35	1,250 00	372 00	21 00	48 00
1876 to 1877	11	3	184	175	17 30	6 60	4 55	148 98	5 10	7 40	1,200 00	1,039 83	14 65	32 00
1877 to 1878	5	3	182	178	40 92	14 81	9 22	114 26	12 87	18 94	1,200 00	465 38	78 86	30 00
1878 to 1879	1	9	192	182	9 10	16 98	8 30	94 60	9 20	9 45	1,200 00	450 00	24 45	32 00
1879 to 1880	3	1	190	177	21 61	7 65	12 10	98 62	8 17	12 84	2 88	1,200 00	250 00	75 00
1880 to 1881	2	1	179	158	27 93	20 40	11 90	96 05	8 36	7 84		1,200 00	575 51	58 41
1881 to 1882	2	2	171	127	23 36	10 91	9 77	69 80	2 23	13 01	2 35	1,200 00	675 00	12 42
1882 to 1883	9	1	179	141	23 07	14 55	8 18	66 92	12 72	8 95	9 51	1,200 00	445 00	18 96
1883 to 1884	1	2	175	168	12 33	11 63	10 40	49 80	13 79	6 88	5 82	1,200 00	526 22	28 10
1884 to 1885	2	2	172	175	11 76	4 12	5 08	54 08	9 79	1 50	3 29	1,200 00	76 88	28 66
1885 to 1886	3	5	172	194	6 04	5 29	2 32	9 68	2 94	3 10	30	1,200 00	151 26	2 81
1886 to 1887	37	1	201	187	25 01	13 82	2 53	76 84	18 93	16 34	8 14	1,200 00	455 68	209 87
1887 to 1888	30	8	231	238	16 05	11 84	10 97	131 37	8 92	8 75	6 06	1,200 00	1,853 00	186 49
1888 to 1889	83	15	322	248							1,200 00			25 00

1800 -- 1900
CENTENNIAL EXERCISES
of the
PRESBYTERIAN CHURCH
of
FAYETTEVILLE, N. C.



Sunday, January 6th
Tuesday, January 8th, 1901

REV. H. TUCKER GRAHAM, Pastor

P R O G R A M M E

SUNDAY, JANUARY 6

10:45 A. M.—Address of Welcome—By the Pastor.

Sermon by Rev. H. G. Hill, D.D. Subject:
"The Church of the Living God."—I Tim. 3:15.
Administration of the Sacrament of the Lord's
Supper.

3:30 P. M.—Children's Service. Presentation of Bibles,
Testaments and Diplomas for Recitation of
Catechisms.

Address by Rev. R. C. Reed, D.D.

7:30 P. M.—Address by Rev. R. C. Reed, D.D.

Subject: The Influence of Calvinism on Civil
Liberty and Government.

MONDAY, JANUARY 7

11:00 A. M.—Historical Sketch of the Church prepared by
Rev. A. L. Phillips, D.D., and read by Rev.
H. G. Hill, D.D.

7:30 P. M.—Address by Rev. Eugene Daniel, D.D.

Subject: The Emphasis which Calvinism
places upon the Love of God.

TUESDAY, JANUARY 8

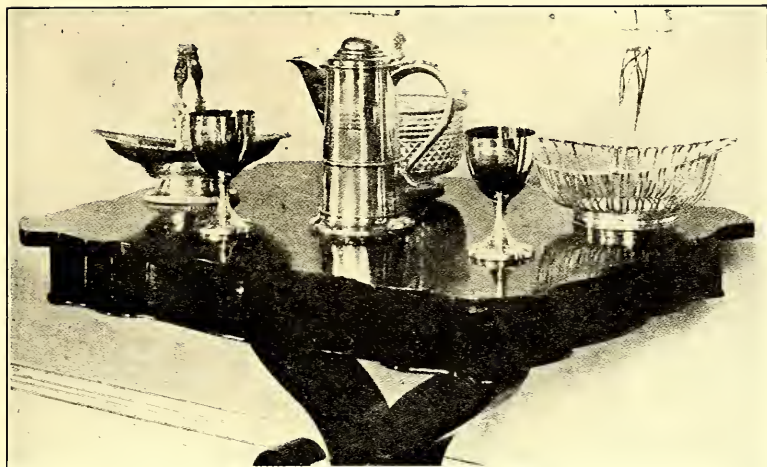
11:00 A. M.—Sermon by Rev. Eugene Daniel, D.D.

7:30 P. M.—Address by Rev. W. W. Moore, D.D.

Subject: The Educational Value of the Pres-
byterian System.

Closing Address

By the Pastor



The Communion Silver which was presented to the Presbyterian Church of Fayetteville, N. C., in 1824 and 1828, by the Young Ladies' Missionary Society

This silver shared in the vicissitudes of the War Between the States. On the news of the approach of Sherman's army, Mr. George McNeill packed it in trunks containing valuables from his home and store, and took it out in the country near old Longstreet Church, to the home of his friend, Mr. George Newton.

But Sherman added insult to injury by not even coming in the direction he was expected. He marched right down by Longstreet Church, and some of his followers called at the home of Mr. Newton.

The contents of the trunks interested them greatly, and a soldier who had taken charge very generously began to distribute the goods. Mrs. Newton said, "I wish you would give me something, too." "Certainly, Madam," he replied, "Take anything you like." She took the silver communion basket, the only piece of the silver yet brought out. He looked somewhat crestfallen, but gallantly allowed her to keep it.

Just then they were called out, and Mrs. Newton quickly moved a bedstead with high headboard, behind which there was a broken place in the plaster. She hastily wrapped the basket, placed it in the crevice, and pushed the bed in place. And so was saved the silver which proves that there was a Young Ladies' Missionary Society in 1824, for the soldiers, fortunately, were called away before any of the other pieces were found in the other trunks.

The Centennial of the church was celebrated during the pastorate of Rev. Henry Tucker Graham. The date was moved from October, 1900, to January, 1901, so that the new organ then being installed would be ready for use.

It was a home coming for the sons and daughters of the church scattered abroad. The capacity of the church was taxed to hold the large audiences, so widespread was the interest in this event.

There were four living pastors who had served the church at various times. Dr. H. G. Hill, Dr. A. L. Phillips, Mr. T. P. Barclay and Dr. McKelway. Of these Dr. H. G. Hill was the only one able to be present.

The music under the direction of Mrs. W. G. Hall, the organist, and Mr. H. R. Novitzky, a former member of the choir, who had come from Florida for the occasion, was very fine and added much to the enjoyment of the occasion.

DR. PHILLIPS' ADDRESS AT CENTENNIAL
OF CHURCH, 1900

READ BY DR. H. G. HILL

HISTORICAL SKETCH

OF

FAYETTEVILLE PRESBYTERIAN CHURCH

1889-1900

Beloved Brethren in the Lord:

It will not be amiss perhaps for me to send you my warmest congratulations upon your arrival at the completion of your first century of life. In our Southland there are very few churches that boast of so venerable an age, and fewer still that have a record so complete and a life so full of blessed service to God and mankind. If I mistake not, the signs of age are upon you, but not one sign of lessening power.

Your building, your church grounds, your congregational institutions bear the marks of long service, and are made beautiful and sacred by the decades of holy devotion to God. Age has brought to you picturesqueness. It has added to you the flavor which comes only with multiplied years. You have had time to develop a certain type of conservatism in doctrine and life, and have made a distinctive name for yourselves. What the course of your development has been through these long years is already recorded in the address which it was my great pleasure to deliver for you on February 3, 1889, and which was published in pamphlet form at the request of your "Men's Home Missionary Society." I must beg leave to refer you to that document for the period before 1889. Let us now take a hurried review of the intervening decade.

It was my exalted privilege to become your pastor on Sunday, December 5, 1886, having been dismissed by Wilmington Presbytery from a group of churches in Pender County. My immediate predecessor was the Rev. H. G. Hill, D.D., who was installed pastor July 11, 1868, and served the church with great ability and power for 18 years. He came to you soon after the war, during the period of "Reconstruction," when greedy carpet-baggers and traitorous scalawags danced in glee over our prostrate State and made sport of our venerable institutions. Perhaps no place in North Carolina suffered so severely from the Civil War as Fayetteville. Her patriotic citizens had invested their money in Confederate bonds, and had gladly given the lives of hundreds of their bravest and best men. Directly in the line of Sherman's march, the town was looted and left to starve. People from the upper country brought provisions and clothing for her destitute people. Into the midst of this state of poverty and sorrow Dr. Hill came as the messenger of God. He brought hopeful instruction, abounding charity, and the consolation of our holy faith to many homes. He preached with power the mighty fundamental doctrines of the Gospel, and so laid a broad and solid foundation for future growth. He made it possible to meet the demands of larger activity by showing that all substantial activity must be fed upon sound doctrine. When I took charge it was evident to all careful observers that a revival was near at hand. Soon after my installation, children and youth of both sexes began to join the church. The Sunday Schools grew in numbers and power. The old Church Societies took on new life, new ones, as the "Lena Leete Legion" and the "Men's Home Missionary Society" (one of the very few in our whole church), were organized to give form to awakening energies. We enjoyed great revivals under the preaching of men like Dr. W. S. Lacy, Dr. J. Henry Smith, Dr. B. F. Marable, and Dr. R. G. Pearson.

During my pastorate extensive repairs were made on the church building. The old square steeple was unsteady,

and the weary, hungry buzzards sat on it to spread their wings in the sun. Irreverent boys used to say that their presence was a sure sign of death. And so we built the present steeple. Mr. Dangerfield, formerly of Fayetteville, now of New York, suggested the color for the interior, and it was painted by Frank Nelson, the old colored carriage-painter from McKethan's shop.

It was during the last months of my service that arrangements were made for the "Pearson Meetings." Carefully matured plans were made for every detail of the work. For several months a band of personal workers was trained in the use of the Bible with anxious inquirers. The hearts of the people were filled with longing and expectation. The meetings were held under the direction of the Baptist, Methodist and our own church in a temporary auditorium erected on the old cotton platform, and continued through two weeks. "The result of the meeting," says one, "was such a revival as perhaps was never witnessed before in Fayetteville. All the churches shared in the blessing and a large ingathering of members followed, especially in the Methodist and Presbyterian churches. Within three weeks from May 5 (1889) 72 members were added to the Presbyterian Church." This great awakening came just after I had been dismissed to North Alabama Presbytery to the pastorate of the South Highland Church, February, 1889.

After my departure the church was not long vacant. Rev. T. P. Barclay was called from the First Presbyterian Church, Princeton, Ky., and was installed as pastor, Thursday night, June 27, 1889. To him fell the task of training the new converts who came in from the Pearson meeting. His ministry was of short duration, the pastoral relation being dissolved in 1891, after which he became pastor of the Presbyterian Church at Wytheville, Va.

He was succeeded by Rev. A. J. McKelway, who came from Johnson County, N. C., and was installed pastor in March, 1892. He served until December, 1897, when he resigned to become editor of the "North Carolina Presbyte-



THOS. P. BARCLAY

rian," now the "Presbyterian Standard." It was worthy of note that this paper which has been so powerful a factor in the development of our Church in the State was founded, if I am not mistaken, by Rev. George McNeill, a son of an elder of this church in 1857. Later, Rev. J. M. Sherwood resigned your pastorate to become its editor. So, in the providence of God, your church has through this paper, as in other ways, contributed largely to the religious life of the State. Under Mr. (now Dr.) McKelway the development of the church progressed steadily. New Sunday Schools were opened, and equipped for efficient service. A goodly number of people were added to the church. The work became so large that an assistant became necessary. For this place the Rev. H. T. Graham, of Winchester, Va., and recently a missionary to Japan, was selected. Upon Dr. McKelway's resignation, he became pastor and was installed on February 13, 1897. Under him the work has grown steadily in many directions. The debt on the property has been paid. There are now 413 members and 350 Sunday School pupils, an assistant pastor, five elders, six deacons, five Sabbath Schools, and five mission preaching-points. Perhaps never in its history has the church been so ready to do God's work, never actually so engaged in it.

And so the record closes amid songs of praise from joyful hearts. Let the glorious history be told to your children and children's children in testimony to the goodness and power of the God of our salvation.

I sincerely hope that I shall be pardoned if I attempt here to emphasize certain lessons from this history both for instruction and inspiration. We have under consideration a fair example of what pure Presbyterianism can do for a community in one hundred years. Our doctrines were the first to be proclaimed here, and our policy was the first to be established. The original settlers were Presbyterian extraction.

With a few exceptions the preachers in this pulpit have been "doctrinal" preachers, that is, they have laid the em-

phasis upon the Gospel more as a basis of faith than as an inspiration to activity. "Milk for the babes" has been offered, but for the most part "Meat for the strong" has been the staple article of spiritual diet. It would be difficult to find anywhere in the land a pulpit which has been more free from every suggestion of sensationalism. Arguments to convince the reason; motives, simple and direct, to excite the will to action; facts to broaden the intelligence have been steadily and strongly presented here from week to week. What is the result? No doubt all well informed persons will at once reply, the result is a community whose distinctive religious characteristic is conservatism. Sometimes it is extreme conservatism whose tendency is too fixedness of thought and life; sometimes it is liberal conservatism which seeks to incorporate into the old the best of the new thought and methods. But it is always conservatism, which must ever remain the supreme virtue of American life if our liberties are to be maintained.

Here may be found a conspicuous illustration of what the Church of Christ can do for the State. The Upper Cape Fear people inherited from their forefathers across the sea the conception of a free church in a free State. Here the Presbyterian Church has found an opportunity of showing what it can do for public life. Cast your mind over the list of ruling elders in this church. Time fails me to deal with its deacons and private members. The names of Henry Potter, Jesse G. Shepherd, Bartholomew Fuller, W. B. Wright, William McL. McKay rise immediately. No mathematical formula can ever accurately calculate the supreme value of lives like these as witnessed by the power of righteousness and truth in high places.

Here, too, are noble examples of what the church can do for the business life of a community. What would Fayetteville have been without such men as Elisha Stedman, the McNeills, James Banks, the Hawleys, McLaurins, the Roses, the Williams, the McKethans, the Rays, the Rankins, the Myroveres? What would new Fayetteville be without the

leading and backing of men in our church? Surely one of the most blessed intertances of this church is the love and devotion of its business men. The struggle and competition of modern business life are in fierce rivalry with the church for the souls of men. Here at least the call from the past is of no uncertain meaning.

Careful study of the history of the benevolent contributions of the church will be most fruitful.

It is a significant fact that the largest sum has gone to Foreign Missions, that is, towards the greater destitution. No doubt the small totals will be a surprise to many. Perhaps it is not too much to say that they indicate two things. One is that the methods employed to develop the liberality of the people have not been successful to any large degree. The other is that the people have not learned to give largely. It is a fact, however, that the great majority of the church members has always been composed of people of limited means.

A student of the records of this church will find that in the distant past its Session was faithful in the exercise of discipline. When the sheep strayed from the fold, it was not only brought back, but pressure was brought to keep it in the fold. They did not neglect the discipline of the elders themselves when it became necessary. The line between the church and the world was distinctly drawn, and church members were made to feel the obligation of righteous living. Today on every side there is a most evident and hurtful neglect of discipline on the part of our Sessions. Church members live in open conformity to the world, often in open violation of the demands of the simplest morals with perfect impunity. If they are seriously disciplined they quietly join another denomination nearby, and all seems to be well. The church has lost much of the value of its testimony because it does not enforce the discipline which it has adopted. In this matter your church has traditions that are worthy of careful attention.

In your history is to be found a notable example of

what a church can do for its denomination. The "North Carolina Presbyterian" undoubtedly owes its origin to forces generated in Fayetteville. In the debate in Synod on the foundation of the paper, Rev. George McNeill was vigorously advocating it, when my lamented father offered the objection that there was nobody to edit it. Mr. John M. Rose, Sr., in telling me of it, said that Mr. McNeill replied in substance: "It seems to me that you have taught in the University of North Carolina for 25 years to very little purpose, if you in all these years have not been able to train a man equal to such a work." Through such determined advocacy the paper was established, and was edited and published many years in Fayetteville. It was bought and removed to Wilmington, whence it travelled to Charlotte, and changing its name to "Presbyterian Standard" is, under the editorship of an old Fayetteville pastor, in many respects the most liberal and progressive journal in our Southern Church.

It was during a revival meeting in your church that the late Rev. B. F. Marable, D.D., matured the plan for his great speech in the Goldsboro Synod that more than any other human agency induced the Synod to undertake active evangelistic work. It was agreed that the Fayetteville pastor was to make the first speech with the deliberate intention of provoking a prolonged discussion, and that Dr. Marable was to follow. Perhaps no one speech ever delivered in the Synod had such power for progress as did Dr. Marable's at that time. When the committee was appointed Dr. J. W. McNeill was put upon it, and he and Mr. B. F. Hall, of Wilmington, are now the only original members serving upon that committee. And so it appears that in one way or another your church has had some useful part in that wonderful career of life and progress of Presbyterianism in North Carolina which has been its characteristics for ten years or more.

As we stand today and look upon the blessed record, we thank God for what He has done through your church, for



DR. HENRY TUCKER GRAHAM
1897-1904

the illustrious dead who have here testified in hand and deed to the sufficiency and power of the Gospel of Jesus Christ, for the comfort and inspiration for present and future activity which His abiding presence amongst you gives. As you look at the present you see a well organized, united, devoted people, led by an experienced and beloved pastor, officered by men of God whose lives have been tested by long service. On every side you are loyally endeavoring to meet your great responsibilities to God and mankind. Oh, what a glorious inheritance is yours! What supreme present opportunities press upon you!

What of the future? The material world around us is full of life and instinct with conscious power. Within it nothing stands still. In the political world there are great changes in progress and new phases of old problems confront us on every side.

In theology and criticism marked departures from the teachings of generations ago have been made. The scholar with his pen, and the archaeologist with his spade have shed whole worlds of light on the Holy Book. But men's souls are still lost in sin, the heart-hurt is just as acute as ever in the world's history. The blessed Gospel of the redemption of Jesus Christ is unchanged. What of the future? Why this—that Presbyterianism is adaptable to the progress of the age, and that the Gospel which it offers to men is as unchanging as God's love. Oh, ye men of Fayetteville, stand unmoved in your devotion to God and to your venerable church! Resist with all your might the materialistic tendencies of our time. Stop! Hear the voices of the past urging you to duty. See the beckoning hand of Jesus calling you to a complete surrender. Let the world see what God can do in this age through a willing church.

A. L. PHILLIPS.

November, 1900. Nashville, Tenn.

YEAR	ADDITIONS		Total Membership	Sunday School Scholars	BENEVOLENT CONTRIBUTIONS								Pastor's Salary	Congregational	Miscellaneous	Presbyterial
	By Exam-inations	By Certificate			Sustentation	Evangelistic	Invalid	Foreign Missions	Education	Publication	Colored Evangelism	Bible Cause				
1888-89	---	---	231	---	---	---	---	---	---	---	---	---	---	---	---	---
1889-90	96	17	336	228	5	171	18	189	15	3	10	---	1575	1079	16	---
1890-91	22	12	368	249	18	196	19	180	20	1	1	---	1800	579	117	25
1891-92	---	2	338	190	---	---	15	218	---	---	---	---	700	1022	431	30
1892-93	10	29	340	208	100	200	21	180	48	5	6	---	1200	1858	198	30
1893-94	53	16	386	306	106	213	18	238	39	---	14	---	1200	2616	478	60
1894-95	39	---	407	324	297	---	15	240	37	9	---	---	1200	428	278	30
1895-96	41	7	425	355	207	---	13	213	19	---	5	18	1200	1689	254	30
1896-97	15	8	479	335	792	---	10	142	21	5	5	25	1200	224	151	30
1897-98	3	17	478	348	125	---	10	232	87	5	33	---	1150	355	341	9
1898-99	3	15	370	450	7	409	8	217	6	5	8	8	1000	276	523	---
1899-00	12	30	404	350	8	747	12	238	21	5	12	4	1000	1557	322	90

ONE HUNDRED AND TWENTY-FIFTH
ANNIVERSARY PROGRAM

FIRST PRESBYTERIAN CHURCH

Fayetteville, N. C.

November 29 and 30, 1925

SUNDAY, NOVEMBER 29TH

11:00 A. M.—Morning Worship—Anniversary Sermon by
Rev. H. T. Graham, D.D.

4:00 P. M.—Young People's Services—Address by Rev.
Marion Huske.

7:30 P. M.—Evening Worship—Anniversary Address by
Rev. W. M. Fairley, D.D.

Historical Sketch—Rev. W. E. Hill, D.D.

MONDAY, NOVEMBER 30TH

3:30 P. M.—Woman's Auxiliary—Addresses: Mrs. H. T.
Graham, Mrs. W. M. Fairley, Mrs. Jno. M.
Rose, Mrs. S. K. Phillips, Mrs. Marion Huske.

HISTORICAL EXHIBIT

7:30 P. M.—Home Coming and Greetings—Rev. S. K. Phil-
lips, Rev. Jonas Barclay, Rev. A. J. McKelway,
Rev. W. J. Hunnycutt.

ADDRESS OF DR. W. E. HILL

ONE HUNDRED AND TWENTY-FIFTH
ANNIVERSARY

THE FIRST PRESBYTERIAN CHURCH OF
FAYETTEVILLE, N. C.

That there should be a Presbyterian Church at Fayetteville was inevitable. The earlier settlers were Scotch Presbyterians. The following account of the origin of the town and of the church is taken from Foote's sketches of North Carolina :

"The Scotch had a village called Cross Creek, about a mile from the Cape Fear River, at the head of boat navigation. Soon after, their settlements became numerous on the river. In the year 1762, by an act of the Assembly, a town was laid out embracing Cross Creek, and named Campbelton, from a town of that name in Argyleshire, Scotland, from which neighborhood many of the emigrants had come. In 1771, a public road was opened to the Yadkin and ultimately to Morganton, and various inducements held out to attract the course of trade from the fertile west to Fayetteville and Wilmington. In 1784, on the occasion of the visit of the Marquis LaFayette, as a token of respect for his character and admiration for his services, the inhabitants changed the name from Campbelton to Fayetteville. The original settlers, and for a long time, all of the inhabitants, were Scotchmen and Presbyterians."

Religious services were held in the community by Presbyterian ministers, with varying regularity, from the beginning, and it is somewhat remarkable that there was no organized church until the year 1800. Rev. James Cameron, of Argyleshire, Scotland, who first settled in Pennsylvania, and afterwards at the Bluff, occasionally preached here as early as 1755. Rev. John McLeod, who came with a large



REV. A. J. McKELWAY
Pastor 1892-1897

number of emigrants from the Highlands, in 1770, and lived for a short time in the bounds of Barbeque congregation, held occasional services here. Rev. Douglas Crawford, who also came from the Highlands in 1874, preached several times in the Court House in Fayetteville. Rev. Mr. Tate, an Irishman from Wilmington, whose custom it was to make tours through the country, visited Fayetteville now and then. Rev. George Whitfield, the great evangelist, preached at Fayetteville several times, but the date of his visits is not known. Rev. Colin Lindsay and licentiate Angus McDiarmid in 1786 settled over congregations near Fayetteville and held occasional services in the Court House.

In the year 1791 Rev. David Kerr, from the Presbytery of Temple Patrick of Ireland, took up his residence in Fayetteville, and began his regular service on the Sabbath, while he taught a classical school under the direction of a Board of Trustees. In 1794 he became a professor in the University of North Carolina. Later he moved to Lumberton where he engaged in the mercantile business and studied law. He became a judge in Mississippi where he died in 1810.

THE ORGANIZATION OF THE CHURCH

All the early resident preachers in Fayetteville were also teachers. In this capacity came Rev. John Robinson in the early part of the year 1800. Soon after his arrival, he effected the organization of the church and ordained as elders: Robert Donaldson, Duncan McLeran, David Anderson, Archibald Campbell, Duncan McAusland and Col. John Dickson. The first communion service was held September 6, 1801, attended by a large congregation, 150 of whom sat down to the tables. Only seventeen of these were members of the Fayetteville church.

THE CHURCH AND HER PASTORS

From the year 1800 to the present date, the church has continued her career of uninterrupted usefulness. The his-

tory of Presbyterianism in the State or the nation, cannot be written without reference to the church and her pastors. She has been served by 21 ministers in the 125 years of her history, many of whom have been able and distinguished men. The longest pastorate was that of Rev. Adam Gilchrist, of about 19 years. Five of these men lie buried in Cross Creek cemetery, and their graves are all marked; at least two of them, Andrew Flinn and Josiah Kirkpatrick, were ordained in the church; two of them passed away at an early age, William Leftwich Turner in 1813, at the age of 30, and Josiah Kirkpatrick, who was ordained in the church June 17, 1830, and died July 15th, of the same year.

Rev. John Robinson, who organized the church and served as both teacher and preacher, at a salary of \$1,000.00 a year, resigned the following year, because he found the double duty too much for his strength. He returned, however, in 1808 and remained for five years, resigning again for the same reason. Foote says that a great change took place in the moral and spiritual state of both the church and community under his ministry. A tablet in the vestibule of the church commemorates his life and service.

Between his two pastorates came Rev. Andrew Flinn, in 1803, whose pastorate was noteworthy in several respects. He was the first minister to be ordained in the church and the ceremony was witnessed by "a vast concourse of people." Under his ministry too the first public baptism of infants took place. Before this time, it had been the custom to baptize children in the homes whenever the services of a minister could be obtained. William, son of Elisha and Mary Stedman, and George, son of Paris and Eliza Tillinghast, were baptized by Rev. Mr. Flinn in the State House before a large assembly, Sunday, April 20, 1804. The names of Stedman and Tillinghast are still represented in Fayetteville. It was during Mr. Flinn's pastorate here that he was honored by the University of North Carolina by the degree of Doctor of Divinity, in testimony of its "regard for his talents, acquirements, work and piety." Up to

the year 1816, he was the only clergyman graduated from that institution. Mr. Flinn afterwards organized the Second Presbyterian Church of Charleston, S. C., and had a distinguished career.

It was during the pastorate of W. L. Turner in the year 1809, that the Session began regular registration of births, deaths, baptisms and marriages. This record is preserved. The records of Session showed that Mr. Turner was authorized to purchase for the church "a large and a small Bible, together with two portable books each containing Dr. Watts' Metrical Version of the Psalms of David and such a selection of hymns as shall suit his approbation." During his pastorate, Colonel Dixon was authorized to apply to the Legislature for an act of incorporation for the church. Before this time, a lot had been purchased for a building and deeded to the town commissioners to be held in trust. At this time, collections were taken at the church door once each month, the purpose having been announced the preceding Sunday.

Rev. Jesse H. Turner succeeded his brother. Preparations already begun for a church building, were carried forward, subscriptions obtained and the corner-stone laid with Masonic ceremonies, Monday, April 21, 1816. A resolution of Session, at the time of his resignation, speaks of his strict fidelity in discharge of duty. Such phrase is supposed to relate to disciplinary proceedings even against his elders. Rev. William Snodgrass, 1819 to 1822, resigned to become pastor of the Independent Church of Savannah.

The exact dates of the pastorate of Dr. R. H. Morrison are not known, but he was still with the church March 20, 1825. He was the father of Mrs. Stonewall Jackson and Mrs. D. H. Hill, the latter born during her father's pastorate here, and his wife was the daughter of Gen. Joseph Graham, of Lincoln, and sister of Governor Graham. Mr. Morrison had a distinguished career.

It was during the pastorate of Rev. James G. Hamner, 1826 to 1829, that the children of the church by order of Ses-

sion began to be assembled once a month on Sunday afternoon for catechetical instruction by the pastor, a practice which appears to have continued at least through the pastorate of Rev. H. G. Hill, and is remembered by many of the present members of the church.

Mr. Kirkpatrick, who was mentioned above as being ordained in the church, served as pastor for only a few weeks before his death. His funeral sermon was preached by Rev. Jesse Rankin, September 18, 1830, and a monument was erected to him in Cross Creek cemetery by "The female members of the Presbyterian Church."

Rev. Henry A. Rowland was never installed as pastor but served the church from 1831 to 1834, when he went to Pearl Street Church, New York City. Just three weeks after his election, the church was burned in the disastrous fire which swept Fayetteville. A request was made to the Assembly to appoint Mr. Rowland a missionary to labor here, the church being unable to support a pastor under the circumstances. Mr. Rowland made a trip to the north to collect funds to rebuild the church and returned with about \$7,000.00. The building was restored on the old foundations and with the same outer walls. The sermon preached by Mr. Rowland at the dedication has been preserved, together with accounts of the fire taken from the papers of New York and Philadelphia.

Rev. Jas. W. Douglas entered upon his work March 24, 1834. He seems to have been a man of unusual piety, consecration and ability. Hampered by ill health, he did the work of two men and displayed an indefatigable energy in the service of his Lord. During his pastorate a revival took place in the Rockfish neighborhood. The Session met repeatedly in homes of the Rockfish neighborhood to receive members. Several of these meetings were held in the house of Daniel McNeill (now known as Ardlussa). Seventy-eight persons were received into the church in less than five months. The Big Rockfish Church owes its origin to this revival under Mr. Douglas.



DR. WILLIAM E. HILL
1917-1926

The third Mr. Turner, Daniel McNeill, came as a licentiate in 1837, and served until October, 1840. The Session recorded April 7, 1839, that Mr. Turner had undertaken for a few weeks the agency to solicit funds for Donaldson Academy. On June 4th, he was requested to continue this work. On April 10, 1840, the Session recorded in a solemn resolution its acceptance of the missionary responsibility of the church, and ordered a free-will collection for this "glorious and sacred cause." A minute of August 10, 1839 referred to "certain distractions that have existed and the necessary alienation of feeling which they produced." Mr. Turner went to South Carolina seeking relief from pulmonary trouble, and from there wrote a long letter of resignation, alluding to differences between the Session and himself, to which the Session replied assuring Mr. Turner of the devoted affection of their hearts.

The pastorate of Rev. Adam Gilchrist was the longest in the history of the church. He was here almost nineteen years, and died in Florida whither he had gone for his health's sake March 27, 1861. His body was brought to Fayetteville and buried in Cross Creek cemetery. A long paper prepared by Judge Shepherd was adopted by Session at the time of his death, speaking of him in the very highest terms of praise, both as to his character, piety and ability.

John Sherwood was with the church during the entire period of the Civil War, 1861-1867. He resigned to become editor of the North Carolina Presbyterian, which had been founded in Fayetteville by a son of this church, Rev. Mr. McNeill. In spite of the trials of this terrible period, the church seems to have prospered in many ways. A special collection was ordered for the relief of the orphans of soldiers killed in the war and in the archives of the church are to be found a number of Confederate bonds, bearing the pathetic notation: "Belonging to the orphans' relief fund."

Rev. H. G. Hill followed Sherwood in 1868, and his resignation was read on July 11, 1886. Dr. Hill was a man of marked individuality, striking personality and fine ability.

He went from Fayetteville to Center Church and remained in the Presbytery of Fayetteville to the time of his death last year, at the advanced age of 91 years. He continued the full work of the pastorate up to the very time of his death. He was Moderator of our General Assembly; he was specially interested and active in the work of home missions in this Synod and enlisted the interest of the church in this splendid enterprise. His two pastorates in this Presbytery covered a period of fifty-six years.

After Dr. Hill came Rev. A. L. Phillips in 1886. Dr. Phillips afterwards became superintendent of Sunday School work in our Assembly, and in that position achieved splendid things for the church. He prepared an historical sketch of the Fayetteville Church from the beginning to 1889, a service for which the church should be profoundly grateful. The work was so well done that few corrections can be made in it from all available sources. He was a man of unusual energy and enthusiasm, and under his direction the church made great progress.

The pastorate of Rev. T. P. Barclay, 1889 to 1891, was a brief one. Rev. R. G. Pearson, evangelist, began a two weeks series in Fayetteville in a tabernacle erected for this purpose, on Sunday night, May 5, 1889. The result of this meeting was a great revival in which 81 persons were received into this church on confession of faith and 17 from other churches, probably the largest addition to the church in any year of its history up to that time. A note appended to Dr. Phillips' history says that "since then the church has manifested increased life and activity." It was on the last Saturday of November, 1892, that the sessional records from 1877 to 1892 were destroyed by fire in the home of G. G. Myrover, then clerk of the Session.

Rev. A. J. McKelway was pastor from 1892 to 1898, when he resigned to edit the North Carolina Presbyterian, the name of which was afterwards changed to the Presbyterian Standard, thus again linking this publication with the First Presbyterian Church of Fayetteville. Mr. McKelway

was a man of vigorous type, keen and incisive intellect, a strong controversialist and an able preacher. The minutes of the Session indicate that he believed in church discipline and put it into practice. He was specially interested in congregational home missions and established the work at Comfort Chapel, which was named for his deceased child, Kate Comfort. During his pastorate also a Sunday School addition was added to the church. The corner-stone of this church, when it was torn down, was found to contain a copy of Phillips' history and a list of the names of those of the Sunday School who had contributed to its erection.

Henry Tucker Graham succeeded Mr. McKelway, having already served as assistant pastor for a year. Mr. Graham's pastorate from 1898 to 1904 was distinguished by careful and systematic work. He was a man of considerable administrative ability and an indefatigable pastor. The church made steady and consistent progress under him from year to year, as is clearly shown by the records. A handsome pipe organ was installed and is still in use.

Rev. Watson Fairley came in May, 1905, and remained until April, 1916. He was the son of Rev. David Fairley who spent a great part of his life in this community and was greatly beloved. Mr. Fairley's pastorate was distinguished especially by Sunday School mission work. At one time during his pastorate, the church was conducting as many as nine Sunday Schools with at least sixty teachers engaged, with an enrollment of perhaps 1,400.

The present pastor began his work on the third Sunday of April, 1917.

THE CHURCH AND ITS OFFICERS

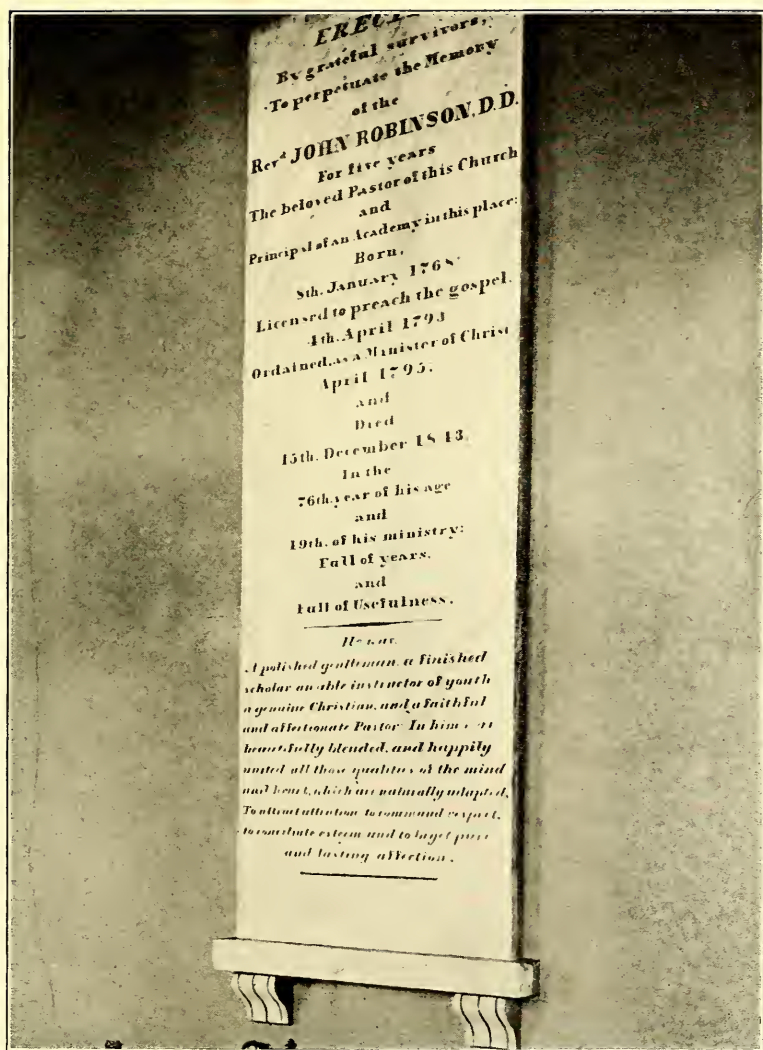
It would be impossible in so brief a sketch as this, to give the full list of the elders and deacons of the church, still less to mention their distinguished services to the church and the community. There are some of them, however, whose names must be mentioned. Among the first elders were Robert Donaldson, Col. John Dickson and David

Anderson, the graves of two of whom I have identified in our cemetery. It was another Robert Donaldson, direct descendant who moved to New York, who donated to the church the present manse property and whose name was linked with the Donaldson Academy which for so long a time was an incalculable blessing to this community. This school property was never owned by this church. The trustees were appointed by Fayetteville Presbytery. Though no real estate is held by these trustees at the present time, they hold a fund, the interest from which is used to educate needy students.

Another trio is Elisha Stedman, of whom the minutes say was an elder for thirty years and one of the main pillars of the church. A resolution of the Session speaks of his honesty, stern integrity, experience in business life, sound judgment and a memory embalmed in the hearts of the poor and destitute. David Salmon, who introduced a question book into the Sunday Schools of Sampson County and thus became a pioneer and George McNeill, for forty-two years an elder and a merchant prince of this section. Two of Mr. McNeill's sons became Christian ministers, but preceded their father to his final reward. He and his daughter were buried at the same hour. Another three, all of them lawyers, Henry Potter, whose hand-writing as Clerk appears in the Session records, and who like others of their elders was superintendent of Sunday Schools, Judge Jesse George Shepard of our Superior Court, to whose memory a page and a half of fine print is devoted and Bartholomew Fuller, a man of great power and fluency of speech, who in the latter years removed to Durham where his usefulness continued.

James Martine, William B. Wright and William McL. McKay were three men of weight, piety and influence in church and community. The names of Gilbert Eccles and Edward Barge must be mentioned also as distinguished members of the Session.

In the Fifties and Sixties appear the names of James



TABLET IN VESTIBULE OF CHURCH

Banks and S. T. Hawley, Milton Rose, M. E. Dye, Edwin T. McKethan and Samuel C. Rankin, most of whom fall within the memories of some now living. Among those who have recently passed away are Dr. A. S. Rose, beloved physician, at whose funeral the church could not accommodate the crowd, Lieut. Alfred McKethan, greatly beloved in Fayetteville and W. L. Hawley, all of whom have died during the present pastorate. A. E. Rankin, R. M. Pryor and Dr. J. W. McNeill are among the senior members of the Session at the present time.

The church had no deacons until 1858, when George W. Williams, afterwards of Wilmington, W. B. Wright, William McL. McKay, Jas. B. Ferguson, Hugh Graham, H. C. Robinson and C. A. McMillan, not one of whom survives, were elected deacons. Joseph Utleigh, for many years treasurer of the church, died in 1877.

It is noteworthy that among our present officers can be found so many descendants of those of former years.

Though he was neither pastor nor elder, the history of the church could not be written without mention of the memory of Rev. Colin McIver, a native born Scot who came to Fayetteville to teach about 1809. He was clerk of the Sessions, of the Presbytery and of the Synod, a man of forceful personality, of great zeal in the Christian cause and a prominent Mason. The earliest records we have are in his hand-writing, and a history of the church from 1755 up to the time he became clerk is found in the minute book.

THE CHURCH BUILDING

The services of the church were for several years after its organization, held in the State House. In 1810, Colonel Dickson secured an act of incorporation in order that the church might hold a lot already purchased and deeded to the town commissioners. This lot was that now occupied by the Episcopal Church. On March 24, 1814, action was taken to raise \$5,000.00 in \$50.00 shares for the erection of a

building. Further shares were issued and subscribed later on. For some reason, objection was raised to building on Green Street, and two lots belonging to a Mrs. Vance and her daughter, of Wilmington were purchased for \$1,500.00, and the church now stands on this property. A building committee was appointed February 1, 1816, consisting of Rev. Jesse Turner, Messrs. Chalmers, Dickson and Stedman. T. D. Burch was afterwards appointed in place of Mr. Chalmers. The corner-stone was laid April 21, 1816, attended by elaborate ceremonies with a procession approaching under two arches inscribed with the words "holiness unto the Lord." The stone was laid by Rubin Loring, principal architect, and examined and approved by the Master of Phoenix Lodge. An address was delivered by Robert H. Chapman, D.D., President of the University of North Carolina, and Rev. Jesse Turner "addressed the throne of grace."

The Episcopal church lot was bought from our church for \$1,250.00, August 4, 1817, and the funds seem to have been used for the building. Rev. Colin McIver made a trip to the north and south to solicit funds, but apparently his effort yielded only \$348.00. Among the contributions, however, were those of James Monroe, President of the United States, George Washington Campbell, Ambassador to Russia and John Quincy Adams, Secretary of State. Just when the church building was completed, is not known, but it was certainly not before 1819. The date of dedication is not known.

The following record of Session tells the tragic story of the great fire: "On Sabbath 29th May, 1831, our town was visited by the most awful and unparalleled calamity. Soon after our church was dismissed, a fire broke out which in a short time, consumed nearly the whole town, including our church, and session house." A copy of a pamphlet written by Mr. Rowland and published by D. Fanshaw, printer, 150 Nassau Street, New York, in 1833, contained the dedicating sermon by Mr. Rowland when the building was restored, is preserved in the library of the University of North Carolina.

Mr. Rowland was given credentials by the Session June 7, 1831, and sent north to collect funds to rebuild the church. Session resolved June 28, 1831 to rebuild the session house at once. Mr. Rowland returned with \$7,146.56½. The church was rebuilt on the old walls; rafters of the roof, which was self supporting, were so large that the erection was supposed to be attended with great danger, and special prayer was made that no one should be hurt.

Mr. Phillips tells us in 1887 that extensive repairs were made, the timbers supporting the steeple were so decayed that they had to be torn down and a graceful spire designed by T. A. Kluttz was erected, the whole costing \$1,800.00. I presume this graceful steeple was the one torn down recently.

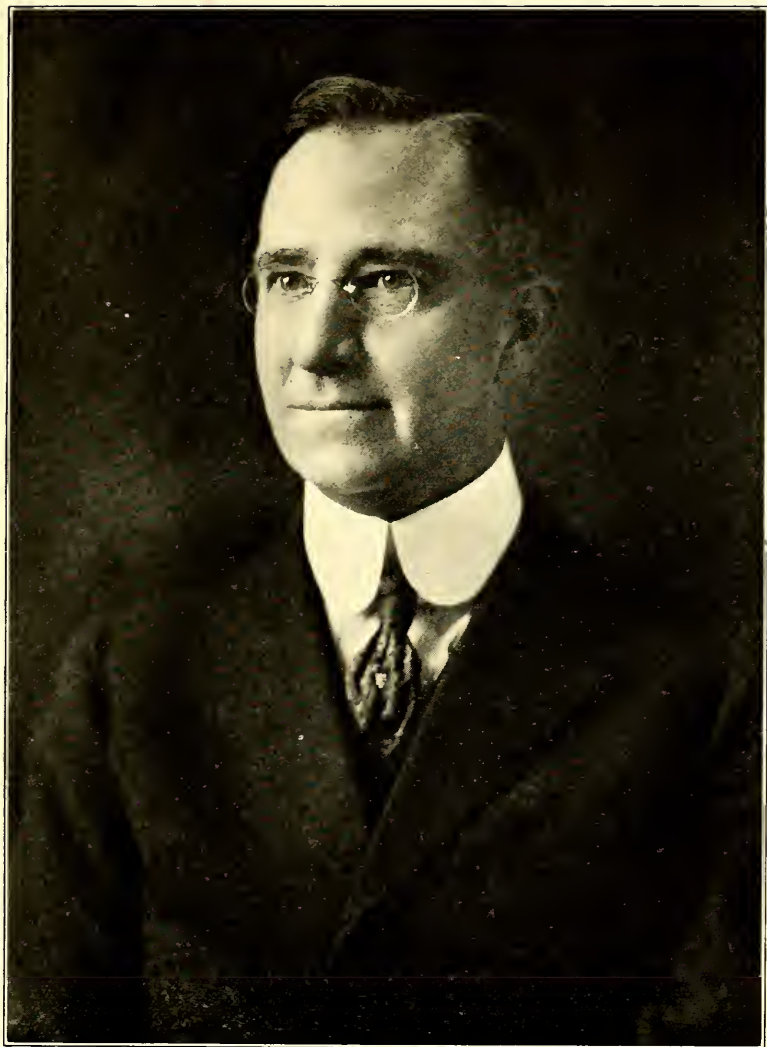
In former years, church buildings seem to have been used very freely for many purposes of assembly, and our church was more than once used for Fourth of July celebrations. The use of the building was granted for funeral ceremonies in honor of "the patriot statesmen Thomas Jefferson and John Adams, who departed this life July 24, 1826." The Session, however, seems to have made rules on this subject, and on July 2, 1845, special exception was made that a eulogy on the death of General Andrew Jackson might be delivered in the church because it was "a solemn eulogy of the dead, and the subject had filled the executive office of the United States and was a professor of religion and a member of our communion."

The metal of the bell, after the fire, was sent away to be recast, but never was heard from. A bell was presented by the Second Presbyterian Church of Troy, New York, and still hangs in the tower with its interesting Latin inscription. A petition was signed by many leading men, April 5, 1862, and granted by the Session, that the bell be loaned to the Confederate States to be cast into cannon for immediate use of the Starr Artillery. For some reason however, the bell was not touched, and it still calls us to service. It would indeed have been a tragedy of war if the old bell, presented

by the church of Troy, had been used to destroy her sons in war.

The ground of the present church yard toward Bow Street, was built up from cellars through the instrumentality of J. M. Rose, W. S. Matthews and Elija Fuller. Under the pastorate of Rev. A. J. McKelway, an addition was made on Bow Street side for a Sunday School building, and removed when the church was put in its present form three years ago. While Mr. Fairley was pastor, the inside of the church was completely remodeled, and put in its present form, at a cost of about \$10,000.00. During the time of these changes, the congregation worshipped in the armory. About three years ago the congregation undertook the erection of a Sunday School building, the need of which had long been felt. Special care was exercised in selecting an architect, that the lines of the old building might be fully preserved and perfect harmony secured in the new building. The work was undertaken by Hobart Upjohn of New York; a new tower and portico were added to the main building, the entire cost of which amounted to about \$75,000.00. The tower was donated by Mrs. Annie Gilmore, in memory of her husband, J. F. Gilmore, a deacon in this church. The pulpit furniture was presented by Mrs. J. R. Boyd, in memory of Mrs. Jno. B. Brown, her mother, and silver vases as memorial to Elizabeth Howard Howell by Circle No. 1. The beautiful baptismal font presented by Mrs. Charles Rankin in memory of her sister, Miss Ida Sutton. The beautiful old sun dial in the church-yard was presented 1924 in memory of Mrs. Henrietta Chloe Smith by her sons.

During the world war, about forty-five of the sons of this church were enrolled in the military service of the country, three of whom lost their lives, viz.: Capt. Donald F. Ray, who died at Fort Sill, Oklahoma, as a result of exposure in observation work; Lieut. Alfred McKethan, an elder, who had previously served in the United States Navy, and had been retired on account of ill health, who re-entered the service and became an instructor at the Naval Academy.



REV. WATSON M. FAIRLEY
1905-1916

The duties of his position were more than his weakened physical strength could stand, and he returned home to die, as much a victim of the tragedy as if he had died at the front, and Lieut. Gale Nimocks of the Air Service, who perished in action in France.

THE WOMEN OF THE FIRST PRESBYTERIAN CHURCH

Some special mention should be made of the part played in the history of the church by the women who have always been active in her work and zealous for her welfare. The minutes of Presbytery of Fayetteville for 1816, 1817, 1818, 1819 and 1820, record \$10.00 each year received for foreign missions from "some females of the church of Fayetteville." Apparently these females formed some sort of organization. The Session on record of March 29th, 1928, contains the item, "a Society of Young Ladies have purchased and presented to our church for sacramental uses, the following vessels of silver plate, viz.: bread basket, two cups and a tankard. May the daughters of Zion for their distinguished liberality, enjoy the present reward of approving consciences and an eternal reward through the covenant of grace." There are two pieces of silver now in use bearing an inscription indicating that they were presented by the Young Ladies' Society in 1824. It is, therefore, very evident that some sort of an organization existed and was vigorous as early as 1824. A minute of June 2, 1831 "resolved that the Session will thankfully accept the offered loan of the Ladies of the Working Society." In the year 1837 a monument was erected over the remains of Rev. James Douglas (see stone in old cemetery) "by the female juvenile missionary Society." From these early dates onward the women of the church have had their separate organizations and have been especially zealous for the missionary cause. At the present date they have a splendid organization, interesting itself in every department of the church work.

THE FIRST PRESBYTERIAN CHURCH AND OTHER CHURCHES

We have mentioned elsewhere a revival in the Rockfish neighborhood under Mr. Douglas, and how the Session met frequently in that neighborhood to receive members. This was the probable origin of the Big Rockfish Church.

Minutes of Session January 4, 1911, record the names of 40 persons dismissed to unite with a church to be organized on Haymount. These became charter members of the Highland Presbyterian Church on Haymount, which has grown to splendid proportions.

A mission Sunday School was maintained for many years in Campbellton, fostered especially in the early period, by E. T. McKethan, and recently a church was organized at Campbellton, with about sixty members all from the membership of the First Presbyterian Church. From the work begun at Comfort Chapel in the days of McKelway, a church was organized in 1924, with a membership of about fifty from the First Presbyterian Church. The Lakeview Presbyterian Church was organized from a mission Sunday School begun at that place under Mr. Fairley's ministry, with a membership of about fifty from the First Presbyterian Church.

The church has for many years, been characterized by a special home mission zeal. On the first committee of evangelism in this Synod, the names of her pastor, Dr. H. G. Hill, and one of her ruling elders, Dr. J. W. McNeill, appear. Dr. McNeill and B. F. Hall, of Wilmington are the sole survivors of the first evangelistic committee of the Synod. The church known as Palestine Church on the Linden Road was organized for members received at a mission known as McLean Chapel, together with those from Sardis Presbyterian Church. Following is a list of those who have served the church as assistant pastors: Rev. C. M. Richards, Rev. Jno. Rosebro, Rev. Mr. Yandell, Rev. V. G. Smith, Rev. Letcher Smith, Rev. Jas. J. Murray, Rev.

Jno. L. Fairley, Rev. A. S. Anderson, Rev. L. Cook Campbell, Rev. W. M. McLeod and Rev. L. G. Calhoun.

There is a story in the old testament of how a dead man was let down into the tomb of the prophet Elisha and when he touched the bones of the prophet, the man revived and stood upon his feet. It is a story full of moral and spiritual significance. It proclaims the vitalizing energy of the noble dead. We touch our heroic ancestry and invigorating virtue flows out of them. There are springs of inspiration and endurance to be found in the example of those who have passed on. Contagious health and vigor feed our veins when we clasp hands with the splendid warriors of the yesterdays. There is a powerful urge in the call of the blood. The most challenging passage in the New Testament is the roll call of the heroes in the 11th chapter of Hebrews, which passed in review the heroes of the faith; those who have suffered, sacrificed or achieved, and then calls to the living generation to carry on in the spirit of those who have gone before them and to complete their work.

Yours is a noble ancestry and a splendid heritage. Perhaps all unconsciously to themselves, the faithfulness, devotion and loyalty of your fathers was to those who should come afterwards. You sit within the walls where they sat, reared at the cost of great self-sacrifice; you handle the very objects which they once touched; they company with you and their companionship should be a sustaining and inspiring force.

Let us touch our heroic ancestry; nerve our hearts in their Christian loyalty; feed our wills on their exploits and with their virtuous blood flowing in our veins, turn to face the task of our own day.

DR. HILL CALLED TO RICHMOND

Rev. William E. Hill was called to this church from Atlanta in 1916. He served the church acceptably for nearly nine years. Being a man of literary attainments, and an eloquent speaker, he was called frequently as orator on

civic and patriotic occasions; especially during the World War he gave himself unsparingly to patriotic meetings.

During his ministry the church advanced along all lines. He was greatly beloved by the congregation. A call came to him from the Second Church, Richmond, Va., and he left January, 1926, for that field.

Rev. Francis Campbell Symonds was called to become pastor of the church. He was serving the Presbyterian Church of Thomasville, Ga. He accepted the call and began his ministry in April, 1926.

His preaching is evangelistic in type, and large numbers have been added to the church roll, both on profession of faith and by letter. He is a methodical, zealous worker, and deeply in earnest about the King's business.



BAPTISMAL FONT—Memorial to Miss Ida B. Sutton
 SILVER VASES—Memorial to Mrs. Elizabeth Howard Howell
 COMMUNION TABLE—Memorial to Mrs. John D. Brown

Fayetteville Presbyterian
Church

ROWLAND

THE REAL GLORY OF A CHURCH

A

DEDICATION SERMON

Preached in

FAYETTEVILLE, NORTH CAROLINA

At the

OPENING OF THE PRESBYTERIAN CHURCH

Which Was

DESTROYED BY FIRE

In the

CONFLAGRATION OF THE TOWN ON THE 29TH OF
MAY, 1831, AND REBUILT AND DEDICATED
AUGUST 12TH, 1832

To Which is Appended

AN ACCOUNT OF THE
DESTRUCTION OF FAYETTEVILLE

BY HENRY A. ROWLAND, JUN.

Pastor of the Church

NEW YORK

Published by Jonathan Leavitt, 122 Broadway, and
John P. Haven, 148 Nassau Street

D. Fanshaw, Printer, 150 Nassau Street

1832

ADVERTISEMENT

The nature of the occasion, rather than any merit which the author conceives to be attached to this discourse, irrespective of individual wishes expressed for its publication, render it proper in his view to give it to the public. He does this in the hope that it may be the means of retaining the remembrance of that event which gave occasion for the expression of such unexampled kindness; and that it is testimony to the power of Christian sympathy and the liberality of Christian benevolence.

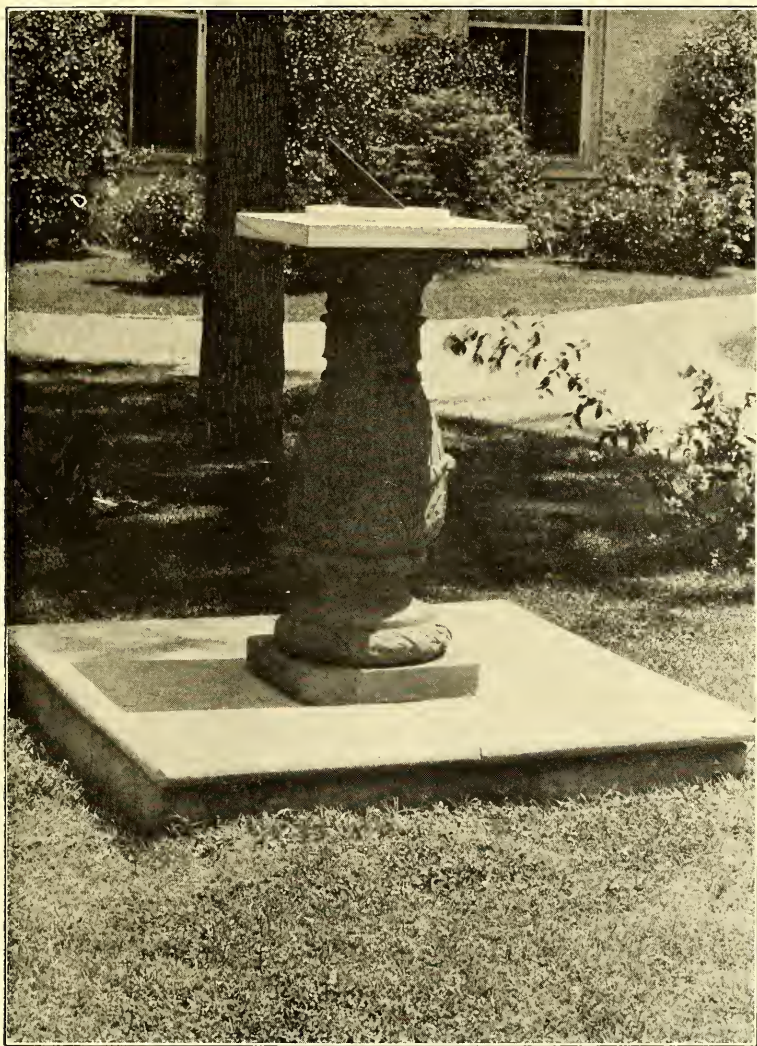
S E R M O N

Haggai, 2:9

THE GLORY OF THIS LATTER HOUSE SHALL BE GREATER
THAN THE GLORY OF THE FORMER, SAITH THE
LORD OF HOSTS

The occasion on which we are assembled naturally leads our minds to reflect on the loving kindness and tender mercy of God. Who could have believed that the day of our calamity would so soon have been followed by one, in which we should feel called on, with the remembrance of past afflictions, to notice in so public a manner the striking manifestations of His goodness? What heart which was then sensible to the destruction of our temporal hopes, can fail to recognize His gracious hand in the way by which we have hitherto been led?

The evil which befell us was a desolation unheard of in the accidental ravages of the devouring element. It swept away, as with the besom of destruction, our hopes of worldly prosperity, and laid the temples of our God in ashes. Who can, even now, recall the dismay of that moment without feelings of alarm? Who can describe the horror which spread through every breast, to behold, as in a moment, our dwellings and our sanctuaries enveloped in a whirlwind of flame—suddenly to find, in the midst of our homes, a burning monster, whose breath was desolation; whose rage no art could tame, no power destroy; who swallowed up the affluent in a moment, and left the widow and the orphan shelterless; who seemed to sport in the very miseries he created, and signalized himself only by the complete and utter destruction of every thing within his reach! Words fail to describe our emotions. One deep and universal feeling of despair seemed to reign in every breast, and fill every countenance with gloom. As far as the eye could reach it met nothing but the unsightly view of ruins, except here and there the smouldering of some half extinguished pile.



SUNDIAL MEMORIAL TO MRS. HENRIETTA CHLOE SMITH

Nothing was left but the hearth, around whose cheerful blaze we had been wont to meet, and which brought to our remembrance scenes which had passed, and which with gloomy forebodings we anticipated would never again return. We went that night to the protection of some friendly shelter, but not to our homes. If there could have been found language to express, in a short and impressive manner, our condition, it was the touching significant description of the prophet, "Our holy and our beautiful house where our fathers praised Thee is burnt up with fire, and all our pleasant things are laid waste."

But a new scene has now opened before us. We meet, not on the ruins of past devastation, but in this house which has since been reared for the worship of God. We see around us, touched with the untiring hand of human industry, as with the fabled wand of enchantment, these ruins disappearing from our view, and in their place whole streets arising at once from the ashes, and resounding with the hum of business. We cannot view the changes which the past year has witnessed, and remember the kindness which in every part of our country was felt for our distress, and which poured forth to our relief the most sensible tokens of their sympathy, without feeling that the Lord hath done great things for us, "whereof we are glad." Since we are now met to dedicate to His service this building made with hands, let us lift up to Him our earnest desire that the prediction of the text may be accomplished with respect to us; that "the glory of this latter house may be greater than the glory of the former."

Without dwelling on the analogy which may be presumed to exist between the second Jewish temple and our own, I shall proceed to mention some things in which the glory of this our latter house may exceed the glory of the former, and then make such practical remarks as may be suggested by a review of the past dealings of God's providence with us, and by the occasion on which we meet.

I am, first, to notice several things in which the glory of

this our latter house may exceed the glory of the former.

It is a monument of Christian benevolence, and a renewed evidence of God's goodness. We remember the despondency with which we once stood on these former ruins and contemplated the destruction of our hopes. But now we assemble on this spot, consecrated to God, to rejoice in that goodness which hath again restored to us the privileges of the sanctuary. As we sit here to enjoy the blessings of this sacred place, we cannot fail to ask, who, amidst the deprivation of our worldly hopes, hath administered to our relief? What hand hath reared from the dust this goodly structure, and reanimated our fallen countenances? It is the kind hand of Christian charity—that unseen hand which is moved by a heart of Christian sympathy to extend its blessings to all who are in need—which searches out with assiduity the humblest child of want, and while it reaches forth the blessings of the Gospel to the poor and untaught of other lands, leaves not the unfortunate at home to the bitterness of neglect. It is to this hand that we owe the privileges of this sacred place. While we render to our benefactors, individually and collectively, the tribute of a grateful heart, let it not be forgotten that this house honors the religion we profess, because it exhibits the triumph of Christian sympathy over the natural selfishness of man. It shows the strength of that Christian attachment by which the whole spiritual body is united together under Christ the living head. It is a token of love, and a sure pledge that so long as Christian influence shall continue to bless the world, it will be exerted to alleviate human woe; to hasten the progress of peace and good will till it shall carry into every land, and diffuse among all nations, the holy and benevolent spirit of Jesus. Let this house, then, be consecrated as a monument of Christian benevolence. Let there never be witnessed an appeal made here to our Christian sympathies in vain; and from whatever quarter it shall rise in its majestic beauty upon our eye, let it carry the impression to our hearts, whenever the sacred cause of humanity

is pleaded, and as ye would that others should do unto you, do ye even so to them. Let it bear down to other generations a testimony which is so honorable to the Gospel which we love and cherish.

But in rendering this just tribute to our Christian friends, we are not to forget the goodness of God in the direction of this joyful event: we acknowledge his gracious hand in the supply of all our mercies; and in this kind regard of our spiritual wants, he hath turned our mourning into laughter, and our heaviness into joy. The man who can look with a cold selfishness on everything he possesses, and feel that for it he is indebted only to his own wisdom and strength, hath not yet learned the elements of religion, and will find on every side evidence enough to stumble his self-taught faith. But the Christian finds his happiness in the very exercise of grateful feelings toward God. They are the emotions of a child toward its parent. He delights to cherish them. They are not servile, but honorable. They honor God; and are appropriate to us as beings constantly dependent on his bounty. We should feel that the blessings we now enjoy the gifts of His immeasurable goodness; nor shall we fail to render to Him the constant tribute of grateful praise.

Again; the more clear and faithful exhibition of the sacred truth, may confer a glory on this house which the other did not possess. It is the dignity and importance of the purpose to which this sacred building is appropriated which confers upon it its glory. The ancient Jewish temple was far more magnificent than the new, and it had the Urim and Thummim, and the ark of the covenant, which the latter had not; but it wanted that which no worldly splendor could give it, the presence and instruction of Jesus. These have lost none of their value or their interest by the lapse of ages. It still remains true, that of all places which are erected for sacred purposes, that is the most glorious where the doctrines of Jesus Christ, and Him crucified, are the most faithfully preached. Should this pulpit be the means of

propagating other sentiments than the Gospel of Jesus Christ, it would, in view of His true disciples, like the ancient temple when it had ceased to be a house of prayer, lose all its glory.

But there is reason to believe, not only that this event will not occur, but that those who minister here will exceed in faithfulness and success those who have gone before them. This belief is not derived from a knowledge of defect in the faithfulness of former ministrations, but from the character of the present age. Since the time when the church was disenthralled from her spiritual bondage, there has been a gradual improvement in the mode of exhibiting the truth from the pulpit. During the period of the Reformation the pulpit was made almost entirely subservient to party purposes. It was filled with the creatures of the existing government, and those were ejected whose opinions and influence it could not control. Little else was to be heard from it but the violent discussions of controversy. In later times it is no discredit to the holy men who, like Baxter, Owen, Whitfield, and Edwards, have risen, at different periods, with primitive purity and power to proclaim the truth, to say that their example was not generally followed. Never, at any age, has the preaching of the Gospel so generally assumed the point, the energy, and success of its primitive ministration, as at the present time. Its results now more nearly resemble the results of apostolic ministration. The church has been roused up to make more vigorous efforts for the advancement of Christ's kingdom than ever; and converts, praying devoted converts, are flocking into His fold. Why should it not be so, as the day of millennial glory is drawing nigh? It is what, from the predictions of the sacred word, we have a right to expect. Nor is there reason to believe that the truth will not be still more faithfully preached in the ages to come. It is vain to presume that we have arrived at that point of perfection which is not to be expected. O no, my brethren. The pulpit is destined to be still more faithful to the souls of men. A deeper and

stronger tone of piety is to pervade the ministry, and a holier incense is to arise from the altar of the sanctuary before the glorious days of Zion shall come. There will be no new Gospel preached; but this, as to its faithfulness and power of application to the consciences of men, shall be divested of every thing which will prevent it from becoming more eminently successful in winning souls to Christ. Here may stand the man, who, with the holy eloquence of a blameless life, and with the spirit and power of an apostle, shall more successfully move the heart than any who have gone before him. These walls may reverberate with the voice of more earnest and thrilling appeal to the wandering sinner. These seats may be filled with more urgent inquirers after salvation. Here the more powerful influences of the Holy Spirit may seal the truth, and the solemn stillness of the multitudes who assemble here be broken by the half suppressed sigh of a wounded spirit, or the more audible inquiries of the burdened soul, "Men and brethren what shall we do." Here, too, may the Savior, in that same hour, speak peace to the troubled conscience, while angels in heaven rejoice over the sinners saved. In all this power and successfulness of the truth this house may be more glorious than the former.

Another event which may confer glory on this house is, that it may be the means of cultivating a higher state of Christian feeling and effort in those who worship here. The period is gone by when it can even be pretended that the church of Christ may innocently slumber. The truth, "My kingdom is not of this world," is making a deep and strong hold on the hearts of Christians. "Occupy till I come," is a command which is now interpreted to extend down to the lowest talents which are found in the ranks of the Redeemer. It is not the ministers, and the office bearers in the church only, who are accountable as intrusted with sacred duties; but it is all who have talents to influence, wealth to promote, example to commend, or faith to plead for the coming of Christ's kingdom. There is no danger that the

church will be subverted by the efforts of private Christians for its spiritual advancement, so long as these efforts are confined to that sphere of duty which the Gospel assigns them, and are mingled with faith, and humble dependence on God. In the spiritual body of Christ, "the eye cannot say to the hand I have no need of thee; nor again the head to the feet I have no need of you;" but the influence, example, and substance of all, however humble, must be consecrated to His service. There is a station which every one who has a heart to do something for Christ may occupy. In the army of salvation it is the prayers and labors of individual Christians united which make her a terror to her enemies, and mighty, through God, to the pulling down of strongholds. She advances in purity and in power, when she advances in holiness, and in conformity to the spirit of her Savior. The glory of a church consists in the spiritual-mindedness and uniform consistency of those who belong to it. This is its real glory. This rendered Zion the joy of the whole earth, and made the city of God glorious. It is not confined to the church as a body; it diffuses itself abroad; it hallows the very doors of the sanctuary, and marks that spot as the loveliest where the children of God have been most blest. Such were the feelings of the Psalmist when he said, "How amiable are thy tabernacles, O Lord of Hosts; my soul longeth, yea, even fainteth for the courts of the Lord."

The increased devotedness of Christians may be the means of conferring a glory on this house which the other never possessed. Here may the reviving and blessed influences of the Spirit be given in answer to their prayers, and the mighty wheels of benevolent efforts be rolled onward which shall bear the joyful tidings of salvation to every land. Here may multitudes press forward and join themselves to those who are walking in love and holiness onward to the heavenly Caanan. O how glorious will Zion of the Lord appear when there shall be nothing to hurt or offend in all His holy mountain. When the spirit of Christ shall

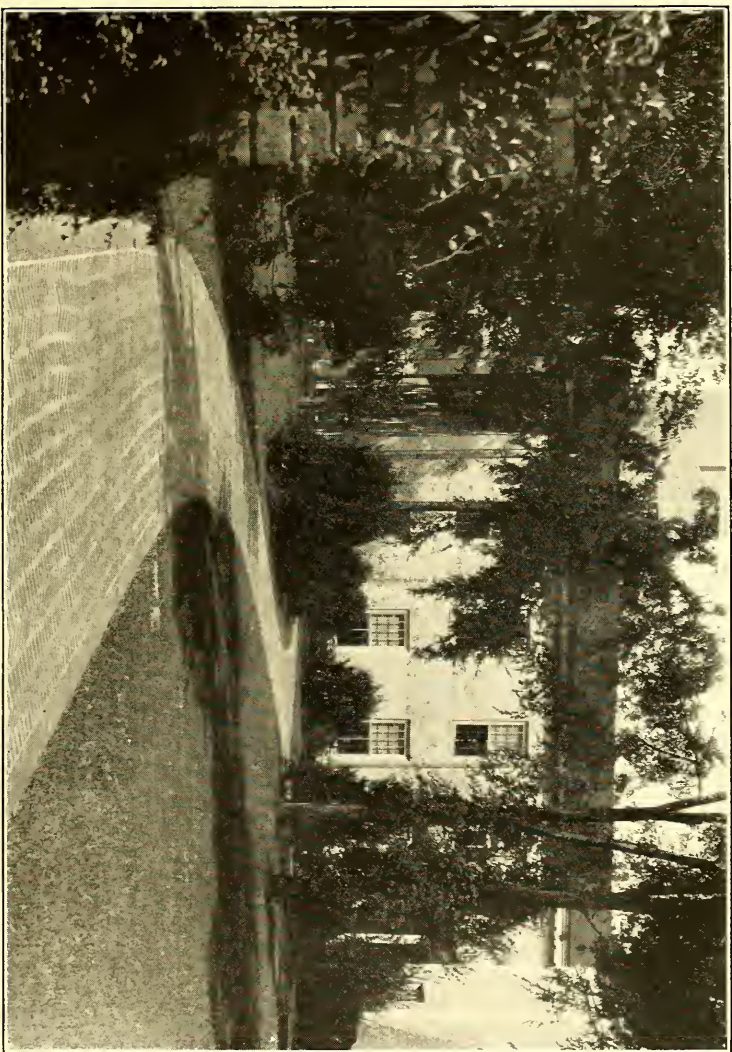
pervade the breast of all who meet here, and with one heart and one voice they shall mingle their praises. When they shall carry forth into the world the sacred emotions which are here enkindled, and a living Christianity, with its holy influence, shall bless every spot where sin had reigned.

This house may exceed the former in glory in its being honored with the more evident presence of Jesus. It is not the visible splendor of a sacred edifice which renders it glorious in the eye of the Christian, so much as the Savior's presence which is manifested there. There may be much to catch the eye, and awaken pride, in the pomp or superficial decoration, but the Christian's affections are kindled by communion with that invisible Savior who deigns to visit with his blessing every spot where his children meet. It is the dignity and the glory of the being who invests the place, that in the eye of the Christian disciple confers on the meanest solitude which is sought for prayer, more real honor than a palace. Hence the ancient disciples left the goodly stones of the Jewish temple, and all its fictitious glory, for the real presence of Jesus in the dens and caves of the earth. These were more glorious in their view than the accumulated wealth and splendor of ages in a place where, through the predominance of a false religion, the Savior was excluded.

If Christ should deign to visit this sanctuary with the more evident demonstrations of His presence, it would indeed become more glorious in our view. It is an event which we ought confidently to expect, and more earnestly to seek. He has promised to be in the place where his disciples meet. In proportion as they desire his presence it will be given them. We have been taught by our own experience the folly of trusting in the world; and it may lead us to repose our confidence in that heavenly friend, and more faithfully to serve him. Assembled as his disciples, we may more sensibly feel his gracious visitations. Seasons of communion may become seasons of higher joy. Here may the afflicted receive comfort, the disconsolate be cheered with hope, the

despairing relieved, and the heavy-laden sinner find rest. Here may there be an asylum for the wretched, where, into the ear of the Savior, may be poured those griefs which are ineffable, except to him who knows the heart which feels them, and with an unseen, but gracious hand, can dry up their source. Here may be erected the mercy seat where Jesus shall give audience and acceptance to the fond parent who approaches, with humble faith, to plead for the salvation of his children. To those who here gather around the sacramental board, the presence of Jesus may make it a heaven on the earth. Angels, and spirits of the just, invisible, may attend their Lord and unite in the praises which shall ascend from the hearts of His humble worshippers. In all this real excellency of the Savior's presence, this latter house may be more glorious than the former.

This house may be rendered more glorious by the outpouring of the Holy Spirit, and the conversion of sinners. This event is intimately connected with the glory of Christ's church. The conversion of one sinner occasions joy in the presence of the angels of God ; and surely, by the multiplied triumphs of Almighty grace, the Christian's heart must be made glad. In no respect does the church more nearly resemble that of ancient times, than in the revivals of religion which are increasing in numbers and adding to its graces. Revivals are the gift of God, which He may confer how and when He pleases, but which He does not see fit to withhold from the humble faith and earnest applications of His children. Till within a few years they have been comparatively infrequent. In the lapse of a large portion of the visible church from its primeval purity, it had almost been forgotten that revivals were its birthright. They were regarded as the product of a miraculous age, rather than the result of faith, prayer, and effort, accompanied with the blessings of God's Spirit. When the church began to go back to the Bible, and revivals returned to bless the world, they were by many viewed as the overflowings of enthusiasm, the devices of the enemy. Strange that the work of the blessed



VIEW SHOWING THE BEAUTY OF THE CHURCH YARD

The beauty of the church yard is due to the generosity and kindness of one of the sons of the Church, now scattered abroad, Mr. W. W. Fuller, of New York.

Jesus, by which the eyes of so many blind sinners have been opened, should, in this age, and by such men, be regarded as the work of Satan! But the saint who, with deeply imbued piety had drawn his opinions from the oracles of truth, and who while he prayed was watching, lifting up his eyes and saw with joy that the angel bearing the everlasting Gospel had begun his flight through the midst of heaven.

Revivals are yielding back to the church its primitive glory. In proportion as their blessings are experienced, they will be more earnestly sought. They will multiply the friends of the Redeemer, and enable the church to sustain and carry forward its mighty plans of benevolence. Does the field of the world seem too vast, the people scattered over it too ignorant, and the church too weak? Let her go forward with a strong faith, and in the spirit of dependence, and God will raise up friends for her. Does she see dissension at home, and tremble lest she should be obliged to retire before her work is accomplished? Let her still go forward. The Lord shall pour out his Spirit, and the waves of dissension shall be rolled to the shore. The silver and the gold of her former enemies shall be brought with a friendly hand to the Lord, and their revelings be turned into the voice of praise. "I will pour out my Spirit," said God, "upon all flesh." In the accomplishment of this event the church will be rendered glorious. It will extend its glory to the very place where the people of God meet; and this house, which is reared with hands, may become the spiritual birthplace of many a burdened soul. Precious in their sight will be the Bethel where they find the Lord. Glorious indeed will be this sanctuary, if it should become the gate of heaven to those who worship here.

It is the anticipation of this event which confers an amazing interest on this sacred place. Why have these walls been reared, and these seats filled with a crowd of earnest listeners? It is because the Savior here meets with His disciples; and, humbled at his feet, sinners too may taste his grace. Here they may obtain deliverance from sin.

Here they may learn to sustain every trial which flesh is heir to, and to descend into the grave with the song of victory. Who can tell what accessions may be made to the songs and praises of eternity by the worship of this house? The saints in heaven who here find the Savior, may look down with interest on this holy spot where they first tasted of Redeeming love, and it may be held by them in everlasting remembrance. Thus are we encouraged to believe that the glory of this latter house may exceed the glory of the former in all that which constitutes the real glory of an earthly temple.

I proceed, secondly, to make such practical remarks as are suggested by the past dealing of God's providence with us, and by the occasion on which we meet.

We are taught by our past affliction to form a right estimate of the value of earthly things, and to lay up our treasure in heaven. When we behold the hopes which have been long fastened on worldly objects, in a moment dissipated, it should be an instructive lesson to admonish us not to estimate them beyond their real value. How often do we hear it said that riches take to themselves wings and fly away. But we cannot believe it till we have proved it by our own experience. We are unwilling to be taught by others, but must make the trial ourselves of how little value the world is, compared with our souls. Happy will it be for us, if we are not left to gain this knowledge in eternity.

The counsel of God's word is, that the time is short. "It remaineth that they that weep, be as those who wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it, for the fashion of this world passeth away." This we are convinced is true; yet we do not have that abiding sense of it which is given by the actual vision of our hopes on the wing to leave us. Can there be an event which should more deeply impress us with the transitory nature of earthly things, than that which is this day brought to our remembrance? It is the dictate of true

wisdom to estimate things according to their real worth. But if, notwithstanding the evidence of the sacred truth, and the light we derive from our past experience, we are not yet convinced that it is best to lay up our treasures in heaven, we need but wait for the judgment day, when we shall see our error in the light of a conflagrated world.

Here the treasures we lay up are corruptible. A thousand dangers lay in wait to strip the rich man of his wealth, or beset the path of him who would become rich; they haunt the sleeping moments, and fill him with constant alarm. But the man who lays up his treasures in heaven is secure against disappointment. He has peace of mind in their possession, and eternal satisfaction in their enjoyment; for moth and rust cannot corrupt, neither can thieves break through and steal, and no devouring element can reach them.

The satisfaction which a man enjoys by the possession of wealth is but momentary. Admit that for three-score years and ten he shall have undisputed possession of all that he can use, yet then he will be poor. Death will render him as poor as the meanest slave. We brought nothing into this world, and it is certain that we can carry nothing out of it. But he who lays up his treasures in heaven is rich. As he advances in life, the richer he becomes in expectancy, till death puts him in possession of it all. The man whose wealth is on the earth, at the judgment day will rise a poor man, shorn of all his splendor. Here on the earth, it is true, are the monuments of his pride, his houses, his lands, and his fine estates; but then he can enjoy them no longer. The world is in flames, and all is lost. But the Christian's possessions are not imperiled by the changes of that dread moment. His riches no man can take from him. He shall find them all when he shall awake in the likeness of his Redeemer: and when all things temporal shall be dissolved he can stand upon the smouldering ruins of the world, and feel that its loss is his unspeakable gain.

We may learn the importance of being constantly pre-

pared to meet every danger to which we are exposed. The suddenness of our temporal calamities, in general, leaves no time for preparation. They come as in a moment. Like the traveler in the Arabian desert who sees the approaching whirlwind, and scarcely essays to escape before he is buried beneath a mountain of sand ; so unexpected are the evils we suffer. Perhaps when we think all is prosperous, and sit contentedly beneath the shade of our gourd, there is a worm at its root which suddenly cuts down the object of our hope. Death, like a strong man armed, breaks into our enclosure and bears off a beloved friend. We had often watched over that friend in sickness, and seen him recover, and we fondly expect that it will be so again. It is not till that eye has set, that pulse ceases to beat, and that dying gasp, that we feel that he is gone. Death is at last as unexpected as if he had not signified his approach. Thus it is in the case of a dying friend, and so it may be with us. If we are not prepared for death while in health, we shall not be prepared on its approach. If we have not that reconciliation to God, through the blood of his Son, which will arm us against every worldly fear, we shall not possess it when that fear is awakened, and that danger comes. We may insure our property against the devouring elements, but no insurance will stand the soul against the fires of God's wrath, but that which is not effected by believing in the Son of God. Let your faith then now fasten on the Savior. Make Him your friend who hath said, "I will never leave thee, nor forsake thee," and you will be sustained by His arm when all who do not make that arm their trust shall sink in everlasting ruin.

My friends, are you still impenitent? What means shall God use more effectually to convince you of the vanity of your worldly hopes than those which he has already employed? Say not that if we had lived in the days of the apostles, when signs and wonders were wrought, we should have believed; but open your eyes to the course you now pursue in the midst of the warnings of His providence, and the invitations of His mercy. Let the scenes of terror you

have witnessed remind you of the judgment day, when the Almighty Judge shall descend in all his pomp and majesty from heaven, and the voice of the archangel shall break the slumbers of the dead. Sudden will be the occurrence of that event. Weak, indeed, is language to paint the scenes which will then burst upon your view. As it was in the day when God rained fire out of heaven upon Sodom, such will be the terror of that day to the wicked. They shall call on the mountains and on the rocks to hide them from the face of Him that sitteth on the throne. The cloud of God's indignation is growing darker and darker over your head; and when on that day, like the collected thunders of the universe, it shall burst upon the wicked, where will you stand; what power can shield you from the arm of the angry Judge?

But see yonder! Who are those arrayed in white robes, with palms in their hands? No terror clouds their brow—no wrath drives them headlong down the abyss. Hark! What music rises from those harps of gold! What rapturous songs of joy burst forth from those lips? What shout of victory is that? It is the voice of the redeemed—of that multitude which no man can number, returned to Zion with songs, and everlasting joy upon their heads. O happy, happy throng! who have seen the miserable end of all who trusted in the world, and now go to enjoy the treasures laid up for you in heaven—in that world where there is no night, and they need no candle, neither light of the sun, for the Lord God shall them light, and they shall reign forever and ever.

Do you enjoy, my Christian friends, the glorious hope of thus meeting your Savior? Cultivate, I beseech you, a nearer and more intimate communion with Him. Let it be the object of your life to glorify God your Redeemer. Be warned by His providence to fix on Him your hopes, so shall you abide safe beneath the shadow of His wings.

Finally, the circumstances of mercy in which we are met demand of us entire devotedness to His service. The goodness of God hath shown out from behind the cloud

which for a season obscured His glory. Our terror is exchanged for joy ; our despondency for hope ; and we are not enabled, with the eye of faith to view the glory of God to be displayed in this sanctuary. What, then, are the emotions of your heart, who, for the first time, assemble here? Is it your desire that the glory of this latter house may exceed the glory of the former? Do you wish to behold saints rejoicing here, and sinners flocking to the Savior? Is your heart kindled by the distant prospect of the coming glory of Christ's kingdom ; and do your prayers even now ascend for His blessing to be poured out upon this sacred place? Remember that the victory is not yet won. You have duties to perform ; and on the faithful performance of them depends, in a high degree, the future glory of this church. It depends on you whether the labors of a devoted, faithful, and self-denying ministry, shall here be sustained ; or whether, through your worldliness or indifference, it shall fail of that success which your cordial support and co-operation can give it. It depends on you whether the Gospel shall here be preached in its purity, and the flame of piety continue to burn with increasing brightness, or its light shall become feeble and extinct. It depends on you whether this house shall be a house of prayer, and promote the peace, union and holiness of this church, or be the occasion of its dissension and ruin. It depends on you, under God, whether the abundant refreshings of His grace shall be here enjoyed, or the fair hopes of Zion, through your sterility, be blasted. It depends on you whether the plans formed for the glory of Christ's kingdom shall be carried forward ; or fail, to the derision of the church's enemies, and the dishonor of God.

Whether this church shall share or not in the prospective glory of the Redeemer's kingdom, one thing is certain ; that if you who enjoy these sacred privileges fail to improve them, it may be the burden of your sorrow for eternity, that here there was a feast of love spread, but you would not taste ; that here the streams of mercy flowed, but you would not drink ; that here the gate of heaven was open. but you

would not enter it. May this day, in which we dedicate this sanctuary, be the day of your consecration to God. Let your heart now go forth to meet the Savior; renounce your sins, and by faith in Jesus lay hold on life eternal.

In the prospect of the coming glory of Christ's kingdom, and with earnest prayer that God would glorify Himself by granting the blessings of His presence to those who worship here, it becomes us solemnly to set apart this house for His service. Come, then, my brethren, and unite with me in dedicating this sacred structure to Him.

O God, who are invisible, but who with thy presence doth visit every spot where thy children meet, this sanctuary, reared from the ashes, the token of thy love, we dedicate to thee! Father in heaven, who doth watch over thy creatures with paternal tenderness, and whose severest chastisements are mingled with mercy, we consecrate it to thee!

Jesus our Savior, Lamb of God, who died for us, and with thy blood doth cleanse away our sin, to thee we dedicate it! Holy Spirit, the Life of our souls, our Sanctifier and Comforter, we consecrate it to thee! Let these walls, O God, this sacred desk, these seats, and all these thy creatures who bow before thee, be forever devoted to thy service. Withhold not thy presence on account of our sins, but fill this place with thy glory. Delight to bless this sanctuary. Here meet with thy children, and satisfy the desires of their souls. Here may the Gospel be preached in its purity, and be accompanied with the abundant tokens of thy favor. May the glory of this latter house be greater than the glory of the former. Let those who worship here love thy sacred name, and bear down thy praise to other generations.

Impart thy blessing to those whose Christian kindness we have experienced. May they, with us, be found at last among the ransomed of the Lord, in that world where thy glorious presence is seen and felt. And when our worship on earth shall be finished, let us rise with songs of joy to

recommence thy praise in thine everlasting temple on high. And to God only wise, the Father, Son, and Holy Spirit, shall be rendered eternal praises. Amen.

Synod met July 27, 1815, at this place. Messrs. Chalmers and Davis do make necessary arrangements for the accommodation of members of Synod.

Messrs. Stedman and Warden do see that their horses be provided for. And that the Moderator wait on the several members on their arrival in town and direct them to their respective places of abode.

May 26, 1828: The Session requests the Moderator (Rev. James G. Hamner) to converse with those members of the church who have attended the circus.

APPENDIX

The account which is given of the destruction of Fayetteville, in the following letters and communication, may be interesting to those who wish to retain the remembrance of that event. The first letter was written on the night of the fire, and conveyed the first intelligence of this calamity to many who reside in the northern section of the country. It was my intention to have written a narrative of the principal facts, and appended it to this discourse; but it is presumed more interest will attach itself to those descriptions which were given at the time.

To the Editor of the National Gazette:

Fayetteville, N. C.,

May 29, 1831.

Sir:—FAYETTEVILLE IS NO MORE! This morning the sun rose upon us in its beauty, and with gladdened hearts we flocked to the churches of our God—now we are in RUINS. But two stores of all this place contained are standing. The rest are entirely consumed. Nothing but stacks of tottering chimneys remain to tell the place where Fayetteville was.

Except in the outskirts of the town, and in those streets which are a little off from the centre of our town, not a dwelling house remains. All the churches, with the exception of the Methodist, which is distant from the centre of the town, are destroyed. The academy, the two splendid hotels, our printing offices, the two banks, the old State House, every apothecary's shop, and some of our mills, are in ashes.

The fire communicated (it is supposed) from a chimney, precisely in the centre of the town, and spread with inconceivable rapidity through every street. It was just after the congregation had been dismissed, about half past 12 o'clock, when the fire was first discovered, and in less than one hour and a half, our village was literally a "sea of flame." The goods were consumed in the streets, the engines were burnt at their stands. Some who had property removed to a distance in expectation of safety, were disappointed; too soon the devouring element reached them. The churches, though at a distance from each other, were soon in flames. The tall steeple of the Presbyterian church seemed a pyramid of fire; for awhile it stood firm, soon the bell descended with a crash — the steeple trembled, tottered and fell. The Episcopal church, which apparently caught at the same time, was soon in ashes.

As I wandered through the outskirts of the place to administer relief, so far as possible, to the distressed, my heart sunk within me. The sick were borne out of their houses, and were lying on pallets in the street. Others, faint and exhausted, were reclining on the beds which had been thrown out. Every moment our ears were stunned with the explosion of powder to demolish the buildings which might stay the flames. But although many were thus leveled, there was not strength to pull the timbers from the reach of the conflagration.

It is impossible to paint the heart-rending scenes which everywhere occurred. Parents were inquiring for their children and children for their parents and in every countenance reigned despair.

I have been round the fire in every direction, and the above statements are the result of my own observation. From where I now write I can perceive, for the extent of nearly half a mile, the light which flashes up from the smouldering ruins. A very small portion of the property was insured. Most of the people lost their all! Our distress may be partially imagined, but cannot be justly conceived of. Much bodily injury was experienced, but, so far as it is at present known, no lives were lost. What results may be ascertained when our friends are collected, it is impossible to say.

Yours with respect,
HENRY A. ROWLAND, Junr.

To the Editors of the New York Journal of Commerce:

Fayetteville, N. C.,

May 30, 1831.

Gentlemen—By this time you must have heard that FAYETTEVILLE IS IN ASHES. But two, or at most three stores, at the foot of Haymount, are all that remain standing; all the rest are entirely consumed. Three churches, the academy, the two banks, the two splendid hotels, the old State House, the printing offices, and as nearly as can be estimated, one hundred and five stores, independently of warehouses, dwelling houses, and outhouses of various descriptions, and mills, occupying an area of about half a square mile, are completely burnt up. The fire took yesterday soon after the several congregations were dismissed from worship, about fifteen minutes before one o'clock, and springing from room to roof, it spread with such amazing rapidity that in one hour and a half the column of smoke and flame seemed to rise from the whole town at once. I have often witnessed conflagrations in our cities, but never before did I behold an universal annihilation. Except in the scattering houses in the streets off from our village, the dwelling houses are all destroyed. The goods which were thrown into the streets, or conveyed, as it was supposed, at a safe distance from the flames, ex-

cept the few that were saved by repeated removals, were all consumed. Every inflammable substance over the whole extent of the field of wind is reduced to ashes. Merciful Heaven! to what destruction hast thou brought us! was the involuntary expression of every heart.

From the commencement of the conflagration everything that was possible was done to arrest the flames. The light wood pine buildings which were interspersed with the others, and the wooden warehouses, were but tinder. The engines played but for a few minutes, and were then deserted and consumed. Powder seemed our only hope, and on every side was heard the thunder and the shock of buildings which were blown to pieces. This, which was finally the instrument of arresting the fire in several directions, would have sooner been attended with success, had there been force sufficient to have dragged away the shattered timbers; but so exhausted had all become, and so rapid the march of the devouring element, that it became a hopeless attempt. Our only alternative was to retreat before it, and wait a favorable issue to our exertions. In about three hours and a half the fire assuaged; in so short a time was all this ruin accomplished.

The impression made on our hearts is indescribable; despair seems to reign in every countenance. Not a tear is shed; the horror stricken feelings of our poor sufferers have not yielded to tears.

We are now crowded together in the outskirts of the town, and many last night slept in the open air. The sufferings of our people must be immense; some of our most wealthy citizens are stripped of all their property, and have not where to lay their heads. Not even their clothes were saved. Though so far as can be ascertained no lives were lost, yet so exhausted and faint were many that they threw themselves down upon whatever chanced to be near them, and others fell down in the street, and were obliged to be carried home. We learn that numbers are sick; and to complete our misfortunes, all our medicine shops and medicine is destroyed.

But in the multitude of our afflictions we have reason to praise the Lord that our lives were spared. Amidst the confusion, and the explosions which occurred, it would seem that nothing less than the special protection of the Almighty defended us from danger. We have reason to rejoice that our flight is not in the winter. The season is peculiarly favorable. It is our hope, that by the blessing of Providence, before the season for the fall business shall arrive, such provision will be made by our merchants for the carrying on of business that, our lives may be sustained, so that to the evils of beggary, may not be added those of starvation.

Yours with respect,
HENRY A. ROWLAND, Junr.

DESTRUCTION OF FAYETTEVILLE

Part of the Communication by the Editors of the North
Carolina Journal, and Carolina Observer

“About 15 minutes after 12 o'clock a. m., on Sunday last, the citizens of Fayetteville were alarmed by the cry of Fire, and the other signals used on such occasions. The roof of the kitchen belonging to Mr. James Kyle, near his brick building lately erected at the Northwest corner of Market Square, was found to be in a blaze, but to so inconsiderable extent, that it was believed the efforts made to extinguish it would certainly be successful. Deceitful hope! They were all unavailing. In a very few moments the flames extended themselves to the large brick building, and to many small wooden buildings in its vicinity. In a few minutes more the roof of the Town House caught, and that building was soon enveloped in flames. From thence four large torrents of flame were seen pouring in as many directions along the four principal streets of the town with a rapidity and force which defied all stay or resistance. In a western direction the fire extended itself up Hay Street, on the right hand a short distance beyond the point of its intersection with Old Street, extending backwards in a northern direction to the very edge of the creek, embracing in its devouring sweep the intermediate buildings on Old Street and Maiden Lane. And on the left as far as Mr. Cannte's wooden building, being the next house below Mr. John McRae's long row of wooden buildings, at the Wagon Yard, extending back southwardly to Franklin Street. Along Green Street the flames progressed northwardly, crossing the creek, and consuming in their transit Mr. Eccle's mill, store and dwelling-house, and the handsome bridge erected a few years since by the town, sweeping before them many valuable buildings, including the Episcopal Church, on the right hand side of the street, until they

reached the private residence of Jas. Seawell, Esq., which was saved, by a providential turn of the wind and the active exertions of a very few persons with water and blankets. On the left hand side of the street they progressed until they were stopped at the house of J. W. Wright, Esq., by blowing it up, and extended back until they reached the house of T. L. Hybart, Esq., which was saved by exertions of great activity and perseverance. Along Person Street they destroyed every building on both sides as far eastwardly as a few doors below Liberty Point, including the store of Mr. Wm. McIntyre, situate on the opposite point formed by the junction of Person Street and Cool Spring Alley, extending back northwardly as far as the edge of the creek, consuming the Presbyterian church, Catholic chapel, and all the other buildings (with the exception of the dwelling-house, mills, and warehouse of Mr. James H. Hooper, all of which were saved with much exertion), including the buildings on both sides of Bow Street. Along Gillespie Street, the flames extended as far as the State Bank building, on the right hand side, which being nearly fireproof enabled the citizens to contend successfully with the flames at that point, and to save that building. On the eastern side of the street they destroyed every building to a point opposite the State Bank building, and extending eastwardly so far as to include all but three of the buildings on Dick Street, between Person and Mumford Streets.

"It is impossible to form any correct estimate of the entire loss in real estate. There probably is no instance in history of so large a portion of a town being consumed, where it was not the result of voluntary human agency. The fire continued to rage with unabated fury until about six o'clock, when, by the blowing up of houses, and the other means usual on such occasions, it was suddenly deprived of food for its raging appetite.

"The public buildings destroyed were, the Town House, the Cape Fear Bank, the Catholic Chapel, the Presbyterian and Episcopal Churches, the Academy, the Lafayette and

Mansion Hotels. The building in which the United States' Bank did business, and the office of the agency of the State Bank, were also destroyed, but as they were merely rented for that purpose, they were not put down as public buildings. The private buildings destroyed, in number about SIX HUNDRED, would require a long catalogue to enumerate particularly.

"But besides the buildings, immense quantities of books, valuable papers, money, household furniture, goods, wares, merchandise, and produce, were destroyed. Where the fire first broke out, persons near the scene would remove such things to what were then supposed places of safety, but by the time they would get them fairly deposited they would discover the flames in hot pursuit of them, and would be driven to further efforts for the security of their valuables, until driven from place to place, and completely worn down with their exertions, they would at last be compelled to abandon them to the power of the merciless flames. A very small portion of any of these articles was saved. The amount destroyed it is difficult to estimate. We cannot undertake to offer a correct list of the houses, or even point out the principal sufferers. It would be infinitely more easy to make a catalogue of those of our citizens that have not suffered."

The loss on this occasion has been variously estimated, from a million to a million and a half dollars. No sooner was it known than the sympathies of the whole country awakened, and contributions were made for the relief of the town. In Raleigh and Wilmington prompt measures were taken to meet with kindness and liberality our necessities. The return of every mail added fresh encouragement. The contributions were unexampled in liberality from every part of our country; and it is to these, that in a great measure, we are indebted for our returning prosperity. Our merchants were received with the greatest kindness by the merchants of New York, who, in addition to their own severe losses by the fire, contributed liberally to

the town, and assisted, by the credit which they extended to our merchants, to re-establish our business. The amount contributed for the relief of the town was not far from a hundred thousand dollars, which was distributed to those for whom it was designed.

As no part of the fund contributed to the town could be appropriated to the rebuilding of the church, and as there was no prospect that it could be rebuilt unless special effort was made for this purpose, a successful effort having been made just before the fire to free it of a debt of several thousands dollars, and as the means could not now be obtained in the town, it was resolved by the session to be expedient to solicit aid to rebuild the church.

The following was adopted by the session, and put into my hands :

STATE OF NORTH CAROLINA

Church Session of the Presbyterian Church of Fayetteville,
June 4th, 1831

The Lord, in his righteous providence, has seen fit to desolate our town by conflagration. The devouring element, in four short hours, has laid our high places waste, and our temples and dwellings in ashes. Nothing remains to tell the place where Fayetteville was, but naked chimneys and crumbling walls. Our worldly substance is gone; and we desire, more than ever, to seek an enduring substance—a heavenly inheritance. But, alas! we have no shelter but the broad canopy of heaven, under which to meet and render praise and homage to the Most High. To Him our petitions are directed, beseeching that He would, of His infinite goodness and mercy, open the hearts of the friends of Zion to contribute of their substance for the rebuilding of our church.

Our much respected pastor-elect, the Rev. Henry A. Rowland, Jun., is authorized and requested, on behalf of our

congregation, to solicit funds for this object. We bid him Godspeed: and we humbly pray that every giver may be rewarded ten-fold in this life, and, in the world to come, may receive life everlasting.

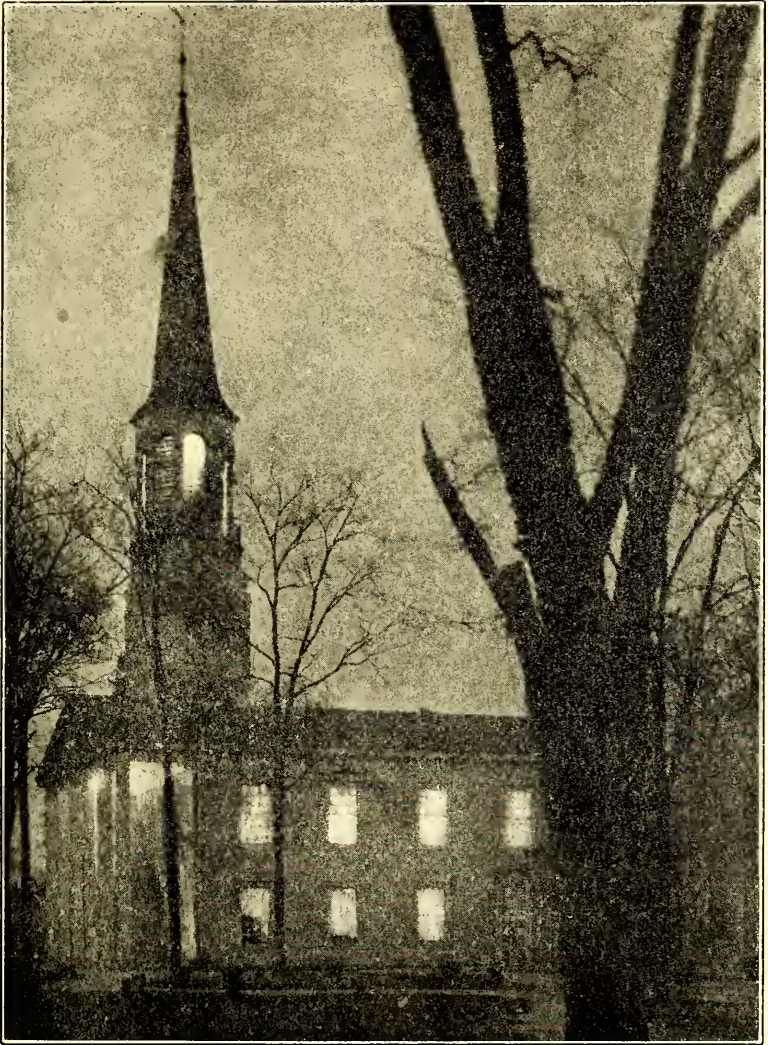
DAVID D. SALMON,
H. POTTER,
D. ANDERSON,
E. STEDMAN,
GEO. McNEILL,
D. A. DAVIS,

Elders composing the Session of the Presbyterian
Church at Fayetteville.

It was found, in a short time, to be impossible to visit every town where it would be desirable to solicit aid; and, accordingly, the following letter, together with the sessional paper above, was printed in the form of a circular, and sent to many churches, from which collections were afterward received:

"Our holy and our beautiful house, where our fathers praised Thee, is burned up with fire: and all our pleasant things are laid waste. Isaiah, 64:11.

It is believed that history does not record so great a proportionable destruction of a town by an accidental fire, as that of Fayetteville. We had just returned from church, on Sabbath morning, the 29th of May, when a fire was discovered near the centre of our town, which in less than four hours reduced the most of it to ashes. One hundred and five stores, which, with the exception of three, were all that we had, with their numerous warehouses, and most of their contents, three churches, the two banking houses, the two spacious hotels, the old state house, the academy, bridges, mills and very many dwelling houses, amount in all to about SIX HUNDRED buildings, are wholly consumed.



FIRST PRESBYTERIAN CHURCH AT NIGHT

Our distress is inconceivably great. Through the benevolent exertions of our fellow citizens in different parts of the country, we have the prospect of obtaining relief from bodily suffering. But in this provision for our temporal wants, we do not see the re-establishment of our religious privileges. It is now, since our worldly prospects are blighted, that we desire more than ever the privileges and consolations of the Gospel. We do cling with fondness to the expectation of again meeting God in His sanctuary. It is a hope we delight to cherish; and the anticipation of disappointment in this, would throw a deeper gloom over us than did the smoking ruins of all that we possessed.

Were our church only consumed, we should possess the means to erect another; but now all our worldly substance is gone, and without aid a large and flourishing congregation must be annihilated. But, though reduced to poverty, we are here, and will here remain. Here are our connections, our business, and our hopes of rising prosperity. The town, from its local situation and advantages of trade, must, and undoubtedly will be built up; but, in this case, it will be years before we shall be able to erect a church. In that time, without a sanctuary, the flock of Christ will be scattered.

The rebuilding of our church at this time would be a great public advantage. It would give stability to our population, and confidence to the community and to our back country in the re-establishment of our town. It would thus tend to prevent our trade from being diverted, and our future prospects ruined. To the prosperity of the cause of Christ it is everything—it is our all. The walls are mostly standing, and we are informed by a good architect, that seven thousand dollars would repair it in a plain way, which is much less than a wooden building of the same size could be provided for. It originally cost about twenty-six thousand dollars, and was entirely free from debt. Our commodious session house, adjacent, was also destroyed, just at a season when of all others such a loss is most severely felt.

Such are the facts in our case, which, notwithstanding the multitude of claims of your benevolence, we hope will share your favorable regards. Whatever assistance you may be disposed to render us, will be received with the grateful acknowledgments of a people who, while their ability lasted, have ever open their hearts to relieve the distressed.

In behalf of the Presbyterian Church and Congregation of Fayetteville,

HENRY A. ROWLAND, Jun.

Many of the principal towns in the northern section of the country were visited; and from many churches at the south, and from places which were not visited, donations were received. The funds collected amounted to a sum almost sufficient to replace our church and session house.

Some individuals of the Second Church in Troy, N. Y., learning that application had been made to a founder to recast our bell, generously took upon themselves the task of supplying the loss of metal, which was great, and furnish us with a new bell. The motto cast on it is as follows:

IN FLAMMIS PERRI XXIX, A. D. MDCCCXXXI.
MUNERE AMICORUM E CINERE SURREXI.

I perceive that the same motto has since been substantially adopted for the bell of the Episcopal church. The plan of the church was furnished gratuitously by Messrs. Town & Davis, Architects, New York. The builders were Messrs. Wright & Wooster. It is a plain, neat, substantial building, and will accommodate more than a thousand persons with seats.

THE END.

WOMEN'S SOCIETIES

The minutes of Fayetteville Presbytery for the years 1816, '17, '18, '19, and '20, record ten dollars each year, received for Foreign Missions from "some females of the Church of Fayetteville."

These "females" must have had an organization of their own, or the money contributed by them would naturally have gone through the regular channels of the Church instead of being reported independently. Also, they would hardly have reported their money in one specified amount each year, unless banded together in some organization.

That these women were aggressive workers is shown by the fact that in 1824 there was a very live Young Ladies' Society, and in 1837 an equally live Juvenile Society in this Church. Young ladies and juveniles of that day hardly organized themselves for mission work.

The Sessional Record Book of the Presbyterian Church in Fayetteville has this record for March 28, 1828:

"A society of young ladies that purchased and presented to our Church for sacramental uses the following vessels of silver plate, etc."

This silver is still in use in the Fayetteville Church. Three pieces bear this inscription: "Presented by a society of young ladies to the Presbyterian Church of Fayetteville, September 20, 1824." Names of members:

Miss Kate Dobbin, Miss Belle Anderson, Miss Isabella McIntyre, Miss Eliza Knott, Miss Ann McLennon, Miss Caroline McLaurin, Miss Mary Ann Rhodes, Miss Sarah Hawley, Miss Jane Ray, Miss Eliza Hawley, Miss Mary Ann Evans, Miss Annie McIntyre, Miss Mary Ann McKay, Miss Mary Salmon and Miss Sallie Barge.

That this young ladies' society was a missionary society is shown by the fact that there is a reference, in the Sessional Record Book in 1831, to the Young Ladies' Missionary Society. And the inscription on the monument of their pastor, Rev. James Douglas, in the old Cross Creek cemetery in Fayetteville:

“Erected by the Female Juvenile Missionary Society of Fayetteville Presbyterian Church, in 1837,” seems to prove that this Church also had the first Children’s Missionary Society.

Enduring marble, well preserved silver, and Presbyterial and Sessional records! Can any other church present as indubitable proofs of women’s work for missions at so early a date?

JULY 18, 1829

The Presbyterian Female Working Society of Fayetteville have generously contributed of the product of their hands the sum of \$5.00 to aid in rewarding Rev. A. Benedict for his ministerial labors among us. Same society contributed \$40.00 to be applied exclusively to the repairs of the church.

JUNE 2, 1831

The Sessional Record says: “Resolved, that the Session will thankfully accept the offered loan of money from the ladies of the Working Society.”

JULY, 1841

The ladies of this congregation made a donation for the repairs of the church, \$184.42, the product of a fair gotten up and held by them.

JANUARY 9, 1877

The report of the Ben Helm Missionary Society was read, accepted and ordered filed.

MAY, 1894

Men’s Home Missionary Society.

Women’s Foreign Missionary Society.

Lena Leete Legion—Children’s Foreign Missionary Society

Elliott Society—Children’s Society for Orphanage work.



From an old daguerreotype

DR. AND MRS. HEPBURN
Missionaries to China
Mrs. Hepburn was Maria Clarissa Leete

ORGANIZATION OF THE WOMAN'S AUXILIARY

The General Assembly of 1912 gave to the Church the plan for organization of the Women's Societies. Under the able leadership of Mrs. W. M. Fairley, the Missionary Society and Ladies' Aid Society were reorganized and the first meeting of the Woman's Auxiliary was held the first Tuesday of December, 1912, with the following officers:

Mrs. Charles Rankin, President; Mrs. J. W. McNeill, 1st Vice-President; Mrs. R. M. Jackson, 2nd Vice-President; Mrs. E. R. McKethan, Recording Secretary; Miss Zula Rankin, Treasurer; Mrs. G. E. Betts, Secretary of Literature; Mrs. Kate Utley, Secretary of Foreign Missions; Miss Maggie Rose, Secretary of Home Missions; Mrs. E. H. Williamson, Secretary of Christian Education and Ministerial Relief; Mrs. C. G. Rose, Secretary of Sabbath School and Young People's Work; Mrs. A. S. Huske, Local Home Missions; Miss Elizabeth Rankin, President of Junior Auxiliary.

MISSIONARIES OF THE CHURCH

Miss Clarrissa Maria Leete, daughter of Mr. Harvey Leete, married Dr. Hepburn and went as Missionary to China some time prior to 1850.

Miss Isabella Leete, sister of Mrs. Hepburn, went as Missionary to Japan about 1885.

Miss Gracelina Leete, daughter of Mr. C. E. Leete, went to Japan as teacher, married Mr. R. B. Grinnon, a missionary of the Southern Presbyterian Church, was accepted by Foreign Mission Committee as missionary. Died in Kobe, Japan, and was buried there.

Miss Louise Robertson went as Missionary to Japan in the fall of 1890, was married to Mr. H. B. Price in 1892. Mr. Price died in Japan and she returned to United States. Is now living in South Carolina.

Rev. Marion Huske went to Brazil as Missionary in September, 1918. Returned to United States in 1919 on account of

physical breakdown. He is now pastor of Presbyterian Church in Reidsville, N. C.

THE CHURCH AND HER SONS IN THE MINISTRY

No record has been kept of the sons of the Church who have entered the ministry, but I have secured information with reference to the following:

James Owen Stedman, son of Elisha and Mary Owen Stedman, was licensed and ordained in 1836. He went to Tusculum, Ala. Afterwards was pastor of church in Wilmington, N. C.

James McNeill, son of George McNeill, a distinguished elder and very godly man, who was licensed by Fayetteville Presbytery in 1828 and began his ministry at Pittsboro.

George McNeill, son of George McNeill, also licensed by Fayetteville Presbytery in 1828 and began his ministry at Asheboro. Both of these preceded their father to the last reward. George McNeill was the first editor of the North Carolina Presbyterian.

John M. Rose, who graduated from Union Seminary in Virginia in 1873 and whose first charge was at Portsmouth, Va. He served the church at Laurinburg, S. C., for many years and was its pastor at the time of his death.

Albert Coit, who came to Fayetteville at the age of nine years with his widowed mother, and went from here to Davidson College and later to Union Seminary in Virginia. Died in Mississippi in 1918.

Charles McNeill, son of George P. McNeill, an elder, who was graduated from Louisville Seminary and is now teaching in Columbia Theological Seminary. Mr. McNeill did not enter the ministry as a member of this church, the family having moved to Staunton, Va.

Marion S. Huske, who was licensed by Fayetteville Presbytery in 1915. He went to Brazil as a missionary in 1917. Returned in 1918 on account of physical breakdown and is now pastor of the church in Reidsville, N. C.

Mr. Fred Poag was received by Fayetteville Presbytery in 1926 and is now preparing for the ministry at Davidson College.

NOTABLE PERSONS

JAMES C. DOBBIN

We find this record :

Mr. James C. Dobbin, a member of this church in good standing, died at his residence near Fayetteville on the 4th day of August, A. D., 1857.

His funeral was conducted from the church; Rev. Adam Gilchrist, the pastor, preached a sermon from the text found in the 37th Psalm, 37th verse: "Mark the perfect man, and behold the upright; for the end of that man is peace."

Mr. Dobbin was Secretary of the Navy under President Pearce. The most famous of all the acts which mark Mr. Dobbin's administration was the consummation of the treaty between Japan and the United States in 1854 which opened the port of Japan to the world and thereby allowing Christian missionaries to carry the Gospel of Jesus Christ to this nation.

The most beneficent achievement of Mr. Dobbin's life perhaps was his securing the State Hospital for the Insane on Dix Hill, Raleigh, N. C. The lofty building which attracts the eye of every visitor to Raleigh, stands as a stone wall to attest Mr. Dobbin's far-reaching philanthropy.

John Owen, Governor of North Carolina in 1828. He was President of the Convention at Harrisburg in 1840 which nominated General Harrison and Governor Tyler for President and Vice-President of the United States. He died in 1841 loved and respected by all who knew him.

December 11, 1810, baptized Warren Winslow, son of John and Caroline Martha Winslow. Afterward Governor of North Carolina.

Moreau, colored adult, property of Governor Owen, baptized December 2, 1820. Dismissed to Presbyterian Church in Wilmington, N. C., July 11, 1837.

Moreau was born in a province of Arabia about the year 1770. His father was a ruler of influence and prestige. In a battle between tribes, Moreau was captured, brought to America and sold into slavery. He was finally bought by Governor Owen. He told Governor Owen he was a devout believer in Mohammedanism, but through the kindness he had received by these people strange to him, he wished to know more of their religion and the teachings of Christ.

Under the careful tutelage of Governor Owen, his brother, Gen. James Owen, and the Presbyterian clergy, Moreau entered upon a careful and exhaustive study of the principles and ideals of the Christian religion. The Arabian Prince soon professed Christianity, was baptized and joined the Church.

The idioms of the English language puzzled Moreau. So after considerable trouble and expense Governor Owen secured for him a Bible in the Arabic language. Tradition says this Arabic Bible was given to Davidson College after Moreau's death in 1859.

Soon after he became a Christian, Governor Owen offered him his freedom, but the offer was declined.

It is an interesting historical fact that perhaps the long exiled Prince of Arabia was probably responsible for the introduction of Christianity into Arabia. Many years after his death the Owen family received the following message from a devout missionary: The American Bible Society at Moreau's request conveyed through Governor Owen, left orders at Beriut that whenever traders appeared from this people along the coast they should be told to carry the message home that the words of Moses and Jesus would be sent to them if they wished it. For many years this message was sent, with no answer. About 1860 Messrs. Smith and Van Dyke, at Beruit, were preparing a new translation of the Bible in Arabic. Just as it was ready to be delivered to the public, comes the answer from Moreau's tribe, "We want the book you promised us," and the Bible is in the hands of the most intelligent and best known tribe of that section of the world.

Louisa Revills, a colored woman, was received into the



DR. ALEXANDER L. PHILLIPS
1886-1889

Church on examination and was baptized October 5, 1850. Lived till about 1906. Her funeral was conducted from the church and the elders acted as pall-bearers.

Aunt Louisa was faithful in her attendance on the services, sitting in the gallery as long as she could climb the steps. When the infirmities of old age overtook her then her regular seat was in the corner to the right of the pulpit. Though her support came from the Church, her offering was always in the collection plate—a copper cent rubbed till it shone like a gold dollar, wrapped in a clean piece of white paper. It was indeed the widow's mite. She assisted in the "infant class," as the beginners were then called, helping the teacher by attending to the little wants and needs of the children. "Faithful unto death."

ORGANIZATION OF THE WOMAN'S MISSIONARY UNION OF FAYETTEVILLE PRESBYTERY

The unsystematic giving and reporting of the women's societies, showing a lack of leadership and inspiration, moved some of our consecrated and zealous women to issue a call for the Union. The leading spirits in calling and conducting this meeting were Miss Hannah Chamberlain and Mrs. F. H. Lanneau, of the Fayetteville Church, where the meeting was held. Presidential material was not plentiful in those days, and, though not present, nor her Church represented, being recommended by Mrs. Anstress Burns, of Maxton Church, as well qualified for the office, Mrs. Elizabeth A. MacRae, of Centre Church, was elected President.

The minutes of that first meeting are as follows, omitting the Constitution and By-Laws:

"Meeting of the Ladies' Missionary Societies of Fayetteville Presbytery in the lecture room of the Fayetteville Presbyterian Church, September 19, 1889.

"The meeting was opened with devotional exercises.

"On motion, Mrs. Celia McKethan was elected Chairman, and Mrs. Kate McNeill, Secretary.

"Miss Jennie Rose and Miss Kate McKethan were appointed a committee from the Ladies' Missionary Society of the

Presbyterian Church of Fayetteville, to take the names of delegates from the other societies.

"They reported that the Ladies' Missionary Societies of nine churches were represented, by Mrs. Ella W. Lee, of Laurel Hill Church; Mrs. A. J. Burns, of Maxton Church; Mrs. Rebecca Connelly, of Montpelier and St. Paul's Churches; Mrs. Roxanna McNeill, of Sardis Church; Misses Kate Patterson and Kate Clark, of Laurinburg Church; Miss Kate Fairley, of Manchester Church; Miss Mary McEachern, of Lumber Bridge Church; Miss Lizzie McPherson, of McPherson Church.

"At the request of the Ladies' Missionary Society of Lumberton Church, whose delegates were unable to attend, that society was received by letter.

"The delegates were then received in a few cordial words by the Chairman, and welcomed by Mrs. Fannie Lanneau and Miss Maggie Rose, delegated from the Ladies' Missionary Society of Fayetteville Church.

"The first business of the meeting was the adoption of a constitution.

"After the reading and discussion of the various articles, the following constitution was adopted, subject to the approval of Fayetteville Presbytery: (XIII Articles and VIII By-Laws).

"On nomination, the following ladies were elected officers of the Union: President, Mrs. Lizzie MacRae, of Centre Church; Vice-Presidents: Mrs. A. J. Burns, of Maxton; Mrs. Mary McEachern, of Montpelier; Miss Lizzie McPherson, of McPherson; Recording Secretary, Miss Kate Fairley, of Manchester; Corresponding Secretaries, Miss Mary Lilly Taylor, of Fayetteville, and Miss Katie Clark, of Laurinburg; Treasurer, Miss Annie Lee Rose, of Fayetteville.

"The following committee was appointed to present the adopted constitution to Fayetteville Presbytery, at its meeting at St. Paul's Church, September 24, 1889: Mrs. Dr. McKinnon, Big Rockfish Church; Mrs. J. D. Brown, Fayetteville Church; Miss Mary McEachern, Lumber Bridge Church.

"The meeting was closed with prayer."

The Constitution and By-Laws which were adopted at this meeting, and afterward ratified, with some slight changes, were formulated chiefly by Miss Chamberlain, of whom it is written: "With brain power equal to any man's, she was so gentle and retiring that you would not realize it; and withal, an earnest, prayerful, faithful servant of God."

For many years it has been thought that Presbytery refused to sanction the organization or its constitution, but the following extract from the minutes of Fayetteville Presbytery, page 405, prove this to be an error:

"Presbytery endorsed the organization of the Ladies' Missionary Union within its bounds, after carefully examining a copy of its constitution.

"P. R. Law, Moderator.

"J. N. Clark and M. N. McIver, Clerks."

The date is September 26, 1889, St. Pauls, N. C.

Nine years later this letter was received from Dr. Rankin:

"Dear Mrs. MacRae: Please send me a copy of constitution of your Union. Also kindly send one to Dr. Green. He is preparing a report for the Synod of Kentucky in favor of Presbyterial Unions, but there are strong opponents. Can you not write to Dr. Green how harmless, how un-new-woman-like, and how useful your old Scotch Presbyterial Union has been? It will help the cause. I congratulate you on your splendid showing.

"Cordially,

"D. C. Rankin."

After the approval of Presbytery, the President issued a circular letter to all the Societies and Churches, urging them to join in the movement and send delegates to the next annual meeting, to be held in Maxton, September 19, 1890.

At that meeting 19 Societies reported as Auxiliaries of the Union, 15 of them reporting \$774.50. Then followed the incredible labors of Mrs. MacRae to increase the membership and offerings of the Auxiliaries.

At that meeting Miss Chamberlain was elected Secretary. But, before the next meeting she, returning from evening service in the church, in perfect health, and in religious fervor telling her friends that she had "been on the mount of God," simply "was not, for God took her." The memorial spread on the minutes of that meeting says: "She never came down," and also stated that "To her consecrated zeal and untiring efforts the Union owes its existence."

THE ACADEMY

FAYETTEVILLE ACADEMY UNDER DAVID KERR

THE SCHOOL

In Fayetteville, under the care of Rev. David Kerr, will commence on Monday, the 20th instant.

Fayetteville, January, 1793. (1)

—*Fayetteville Gazette*, Tuesday, January 14, 1794.

FAYETTEVILLE ACADEMY EXAMINATIONS IN 1800

On the 18th ult. was closed the semi-annual examination of the Fayetteville Academy, under the tuition of Mr. Meroney, in presence of some of the Trustees, and a large number of ladies and gentlemen of Fayetteville and its vicinity; a number of ladies and gentlemen of Wilmington were also present.

The examination took up most of three days. The whole was conducted with much propriety, and greatly to the satisfaction of those ladies and gentlemen who honored the examination with their presence, as well as those of the Trustees who were present.

In justice to the young ladies and their teachers, the Trustees with pleasure, remark, that, notwithstanding, their attention

(1) This is evidently intended for 1794.

and progress in needle-work, which increases the variety of their exercises and the objects of their attention, they generally excelled the young gentlemen, particularly in reading, spelling and English grammar.

On the evenings of the first and third days of the examination some theatrical performances were exhibited at the theater, by some of the young gentlemen of the Academy, assisted by some gentlemen of the town, for the benefit of the Academy, the proceeds of which were upwards of one hundred dollars.

And on the evening of the 24th ult, was a performance at the theater by Mr. and Mrs. Hardinge, assisted by some gentlemen of the town, for the benevolent and humane purpose of extending to poor children, and such as are deserted by their parents, the benefits of education. The proceeds of the house were deposited by Mr. Hardinge in the hands of the Trustees of the Academy for the above purpose.—*Raleigh Register*, August 19, 1800.

EXAMINATION OF FAYETTEVILLE ACADEMY IN 1801 FAYETTEVILLE ACADEMY

On the 7th of July commenced, and on the 9th closed, the semi-annual examination of the Fayetteville Academy, under the superintendency of the Rev. Mr. Robinson. A majority of the Trustees, and a large number of ladies and gentlemen, attended, who expressed their highest approbation at the performance generally, reflecting much credit on the principal and assistants of the Academy. The evening of the first day, the young gentlemen, at the theater, highly entertained a crowded audience by their public speaking, who were much pleased with their performance generally. * * *

On the evenings of the two last days, the students performed a variety of theatrical exhibitions, for the benefit of the Academy, the proceeds of which were upwards of 120 dollars.
* * *

{Then follows account of examination of young gentlemen in the following studies: "Greek, Latin, Euclid's Elements,

Geography, English Grammar, Arithmetic, Reading, Spelling, Letter Writing, Copy Writing;" and young ladies in "Geography, Reading, Spelling, Arithmetic, Writing, Needle-work, Embroidery. Tambour, Dresden, Marking.")—*Raleigh Register*, July 28, 1801.

FAYETTEVILLE ACADEMY EXHIBITION, 1801

FAYETTEVILLE ACADEMY

On Thursday evening, ended the exhibition of the students of the Fayetteville Academy, preparatory to the Christmas vacation. The examination of this Seminary of useful knowledge and elegant arts, continued for three days, before a respectable audience, who expressed the highest satisfaction of the progress made by the young ladies and gentlemen, which proves the result of the care of the teachers of this institution. The number of the young gentlemen examined on this occasion amounted to sixty; that of the young ladies' classes to fifty.

The Academy will be opened for the reception of students of both sexes, as usual, after the holidays, on Monday the 4th of January next. * * *

Fayetteville, December 21, 1801.

—*Raleigh Register*, December 29, 1801.

FAYETTEVILLE ACADEMY UNDER ANDREW FLINN

The semi-annual examination will commence on the 14th December next, after which will be a vacation till the first Monday in January.

The Trustees are happy to inform the public that they have engaged the Rev. Andrew Flinn as superintendent of their Seminary, who will enter on that duty in January next. The acknowledged abilities of that gentleman cannot fail to render the institution more an object of general attention, and add to the reputation it has already acquired.

A boarding house will be opened in December for the reception of young gentlemen, under the superintendence of the

Trustees, and management of one of the teachers. The house is large and commodious, situated in a healthy and retired part of the town and very convenient to the Academy. Price of board, seventy dollars per annum. Accommodation for young ladies to be had as usual. By order, November 18, 1802.

W. B. Meroney, Sec.

—*Raleigh Register*, November 22, 1802.

FAYETTEVILLE ACADEMY ANNOUNCEMENTS FOR 1803
FAYETTEVILLE ACADEMY

* * * The Christmas Vacation will end on Monday the 3rd of January, when the Academy will be again opened for the reception of students, under the direction of the Rev. Mr. Flinn, who has heretofore taught at Hillsborough with much reputation. Mr. Molie, the late professor of the French language at the University of North Carolina, also proposes on that day to open a class for the French tongue, for the benefit of such students of this Academy as may be desirous of acquiring a knowledge of that useful language. * * *

By Order of the Board

Fayetteville, December 16, 1802.

John Hay, President.

—*Raleigh Register*, January 3, 1803.

FAYETTEVILLE ACADEMY EXAMINATION, 1803

Fayetteville, July 13, 1803.

The examination of the young ladies and gentlemen belonging to the Academy at this place, commenced on the 10th inst. and concluded yesterday. The several classes were so generally perfect in those branches of literature which had been the objects of their attention, as almost to preclude the possibility of discrimination. The following statement, however, will contain a list of those who, in the opinion of the Trustees, were most particularly entitled to distinction: (Here follow names of young ladies and subjects. The subjects were Spelling (four classes), Reading (five classes), Grammar (two classes),

Geography, Letter Writing (two classes), Copy-writing (three classes), Cyphering (two classes), Marking (two classes), Dresden Work (one class), Tambour Work (two classes), Embroidery (two classes). The young men's names and classes follow. They studied Spelling (two classes), Reading (three classes), Cyphering, English Grammar, Geography, Latin Grammar, Nepos and Eutropius, Eutropious and Corderii, Cæsar and Nepos, Cæsar and Sallust, Virgil, Euclid (one class each).

The exercises of the Academy were then adjourned to Monday the 25th inst., at which time the vacation will expire.

The following are the names of the Trustees who attended the examination: David Anderson, Robert Donaldson, John Winslow, W. B. Grove, Robert Cochran, S. D. Purviance.—*Raleigh Register*, August 1, 1903.

FAYETTEVILLE ACADEMY EXAMINATION, 1804

FAYETTEVILLE ACADEMY

On Monday, the 2nd of this month, commenced the examination of the Fayetteville Academy, in the presence of the Trustees and a numerous company of the ladies and gentlemen of the town and neighboring counties. The examination ended on Wednesday, the 4th, to the general approbation of the spectators, after a short vacation until Monday, the 15th, the business of the school will again be opened.

Whilst the high attention of the teachers in the several classes was manifested, it is justice to remark the students of both sexes displayed on this occasion, proofs of industry, knowledge and taste, equal to the best hopes of the favourers of this institution. Whilst the applause to all cannot be withheld, it is impossible, from the different degrees of genius to be expected in a school of upwards of an hundred scholars, not to expect some cause of more particular distinction. It is therefore remarked:

The 1st class examined in Virgil and Horace. A proper understanding of the authors was evinced. * * *

The 2nd class, consisting of seven boys, was examined in Sallust and Virgil; proved correct in grammatical construction and parsing. * * *

To the students of the Roman Poetical Authors, a more strict attention to the rules of prosody is recommended.

In the 3rd class, consisting of four, the students were examined in Cæsar and Sallust. Much attention and knowledge of the authors was indicated by all the members of this class.

The 4th Latin class of five scholars, was examined in Cordery and Eutropius. * * *

The 5th Latin class of four scholars, was examined in Grammar and Cordery, and acquitted themselves well. * * *

On a general revisal of Latin Grammar, 21 students were examined, and a complete knowledge of the grammar rules was evinced by each of the class.

In English Grammar, 1st class of four members * * * were distinguished.

The 2nd English Grammar class in English Reading, ten scholars were examined in reading Prose and Verse, all deserving praise.

1st class in English Reading, ten scholars were examined in reading Prose and Verse, all deserving praise.

The 2nd class of English Readers, eleven boys were examined in reading Prose, and well approved of. * * *

The 3rd class of English Readers, twelve scholars were examined in Reading and Prose, and well approved of.

A 4th class of Readers, eight in number, are entitled to the same remark.

The 5th class of Readers read well. * * * A class of young Readers and Spellers, seven in number, acquitted themselves well.

A class of nineteen in number were examined in Arithmetic. * * * It is observed, with concern, that * * * have not shown due diligence. In the general revisal of Spelling, throughout the Dictionary, thirty-three of the scholars were examined, and * * * excelled; but all acquitted themselves well.

Of ten young Spellers examined in Webster * * * were most approved.

In Writing, thirty-four boys of different classes, exhibited copies. * * * most excelled their respective classes.

The evenings of the days of the examination were engaged by the young gentlemen of the Academy, to the number of sixteen, in delivering select orations to a respectable audience. The exhibition of all was received with applause; but * * * were most distinguished.

The young ladies of the Academy, to the number of fifty, were examined in Spelling, Reading, Writing, Arithmetic, English Grammar and Letter Writing. All evinced knowledge of and application to their several employments in the school.

Twelve young ladies, in three classes, were examined in English Grammar, and so correct were they all, to distinguish would be improper.

Twenty-eight young ladies, in five classes, were examined in Reading and Spelling, and acquitted themselves well. * * *

Specimens of the young ladies' Needle-work in Embroidery, in Dresden and Marking were exhibited. * * *

By Order of the Trustees,

John Hay, President.

—*Raleigh Register*, July 26, 1804.

(The * * indicate names omitted.)

FAYETTEVILLE ACADEMY ANNOUNCEMENTS FOR 1805

FAYETTEVILLE ACADEMY

* * * Trustees of this Academy, in the discharge of that duty which they owe to the institution and to the parents and connections of the students in the school have strictly attended in rotation to the examination of the classes. And they are happy in declaring, that after a fair investigation, they have in general been much pleased with the progress made by the scholars; in some instances they have thought the pupils deserved the highest praise; and but in one have they been constrained to censure.

The progress of the scholars in their several departments of learning has been faithfully detailed in the foregoing report, and forms, as the Trustees imagine, the best eulogium on the conduct of the teachers. The Trustees would believe they were unjust to the Principal teacher, Mr. Flinn, if they did not thus publicly declare their approbation of his conduct in every instance, during the time he has presided. His attention has been uniform—his behaviour to the scholars, while firm, has been marked with humanity and benevolence; and his stability of character has rendered the discipline of the school easy and regular. Nor have the other teachers merited to pass unnoticed. Mr. Meroney has done much in the English classes, and Mrs. Bowen, who filled the place of Mrs. Flinn on the occasion of her ill health, merits the thanks of the Trustees.

Such are the appearances of the school, and the Trustees flatter themselves from the progress made by the students, it will continue to receive the public support. Heretofore the tuition money has proved an equivalent to the expenses of the institution. The Trustees on enquiry of late have been found in arrears, but whilst this is a matter of consideration, it is their pleasure to remark the liberality with which individuals in their immediate neighborhood have stepped forward to augment the fund.

Mr. Meroney's time of engagement being expired, his place will be filled by Mr. Thomas Scott, a gentleman whom the Trustees can venture to recommend as perfectly well qualified to fulfill the duties of his appointment. Mrs. Bowen will continue to superintend the ladies' school until another selection shall be made.—The school will be resumed on the first day of the coming year—and it is earnestly requested that students of either sex will be punctual in their attendance on the day of commencement, or as early afterwards as possible in order to prevent confusion and loss of time in forming the classes.

John Hay, President.

—*Raleigh Register*, December 31, 1804.

FAYETTEVILLE ACADEMY UNDER WM. L. TURNER

The Trustees of the Fayetteville Academy with pleasure inform the parents and guardians of children, that the Rev. William L. Turner is engaged as Principal Teacher in the Seminary, and will enter upon the duties of his appointment about the middle of November next. The degree of reputation this gentleman has deserved and enjoyed as Principal of the Academy in Raleigh renders unnecessary the addition of anything on this head. * * * The Trustees contemplate and have partly arranged an enlarged plan of education in the Female Department, and the addition of a Teacher in Music. * * *

David Anderson, President.

Fayetteville, October 5, 1809.

—*Raleigh Star*, October 5, 1809.

FAYETTEVILLE ACADEMY FOR 1810

The Trustees of the Fayetteville Academy are happy to announce to parents and guardians, that this institution will be ready for the reception of scholars on the first day of January. The school is divided into two departments, for the instruction of children of both sexes, with separate and appropriate rooms for each. In the male department will be taught, besides the first rudiments of education, Grammar, Arithmetic, Geography, Mathematics, Belles-Lettres, Natural and Moral Philosophy, Rhetoric, and Logic; also the Latin, Greek and French Languages.

In the female department will be taught Spelling, Reading, Writing, Arithmetic, Grammar, Geography, History, Needlework, and Embroidery; together with such other branches of education as parents may desire.

The whole school will be under immediate care of Rev. William L. Turner. * * * Mr. Turner will be assisted in the male department by teachers of talent and reputation, who are already engaged. In the female department, the Trustees have engaged the services of a lady who has long taught with success. * * * She will be assisted by Mr. Robinson, from

New York, in teaching Spelling, Reading, Writing, Arithmetic and History. That the means of obtaining an elegant education at Fayetteville may be complete, the Trustees have, at great expense engaged Miss Beze, from New York. This lady will give lessons to those desirous to receive them, in Music, Drawing, Painting, and the French Language. * * *

There will be two vacations in each year, the first during the whole month of September, and the last from the 20th day of December to the commencement of the New Year. * * *

By order David Anderson, President.

P. J. Tillinghast, Jun. Sec'y.

Fayetteville, N. C., September 18, 1809.

—*Raleigh Star*, December 21, 1809.

(The * * indicate matter not material to this account; usually laudatory of the teachers and their acquirements, also of the fame and healthfulness of the town.)

RALEIGH STAR EDITORIAL ON FAYETTEVILLE ACADEMY

FAYETTEVILLE ACADEMY

Has upwards of 120 students. The Rev. William L. Turner is principal, whose merits as the chief of an institution are well known. Music, Painting and the French language are said to be taught in a very superior manner by Miss Beze, a native of France. Competent assistants are provided for the several departments.—*Editorial, Raleigh Star*, March 15, 1810.

MRS. BOWEN RETURNS TO FAYETTEVILLE ACADEMY, 1810

TO PARENTS AND GUARDIANS

Circumstances of a domestic nature having rendered it necessary that Frances Bowen should return to her family in Fayetteville, she has (though reluctantly) withdrawn herself from the Raleigh Academy, and purposes opening a

SCHOOL IN FAYETTEVILLE

on the first Monday in March, for the reception of young ladies. She engages to teach them those various branches of Literature

which she has taught with some success for three years past in the Raleigh Academy. * * *

Fayetteville, February 5, 1810.

Raleigh Star, February 22, 1810.

FAYETTEVILLE ACADEMY FOR 1811

FAYETTEVILLE ACADEMY

The examination of the students of this Academy closed on the 20th instant. The Trustees with pleasure announce to the public the gratification which this display of the proficiency of the students, in those branches of education in which they have been instructed during the last session, afforded them.

The students of the Male Department, in the Greek and Latin Languages and other important studies (a few excepted) discovered an accurate knowledge of the authors they had read, and an aptitude and promptness in the application of Grammar, not often witnessed. The pupils in the interior classes, in English Grammar, Reading, &c., gave pleasure to the parents and Trustees, and did honor to themselves.

In the Female Department, in Astronomy, in History, and Geography; in Grammar, Reading, Writing, &c., the young ladies evinced in the course of their examination the assiduity and success with which they had devoted themselves to their studies.

Every exertion has been made by the Trustees of this Seminary to render it eminently respectable, and extensively useful. The Rev. William L. Turner will continue to preside over the institution, assisted by Messrs. John E. Gunning and Colin M'Iver, whose talents are known and approved.

Mrs. Frances Bowen will superintend immediately the Female Department. The success with which Mrs. Bowen has for many years taught, and the celebrity which she has acquired both as preceptress and governess, will hold out inducements to parents to confide their daughters to her care. Mrs. Bowen

will be assisted by Dr. James Bogle, late Principal of the Louisburg Academy, whose experience and former success promise much.

The local situation of Fayetteville, the regular and firm basis upon which the institution rests, and the capacity and the reputation of the several preceptors, will, it is presumed, insure to the Academy a liberal support. It is worthy of remark that there has been during the whole of the present year only two or three instances of indisposition, and those but slight, among the students.

The price of tuition per quarter is from two and a half to six dollars. Board may be had in the most respectable families for eighteen or twenty-one dollars per quarter.

The exercises of the Academy will commence on the first of January next.

Fayetteville, December 21, 1810.

—*The Star, Raleigh, January 3, 1811.*

FAYETTEVILLE ACADEMY FOR 1812

FAYETTEVILLE ACADEMY

The Trustees of this institution are happy to announce to the public that its exercises commenced on the 1st day of this month. The Rev. Wm. L. Turner continues to superintend the whole school; Mrs. Bowen presides in the Female Department. * * * Mr. Memorel, a French gentleman of talents and well qualified, will regularly attend the Academy to give French instruction to such as may wish to become acquainted with the French language.

Mr. Baker, from Richmond, who has taught with much celebrity and success, will give lessons on the Pianoforte to those young ladies who are desirous of learning music. * * *

By order

Ben Robinson, President.

P. J. Tillinghast, Jun. Sec.

Fayetteville, January 2, 1812.

—*Raleigh Star, January 10, 1812.*

DEATH OF WILLIAM L. TURNER, 1813

DIED

At Fayetteville, on Sunday last, the Rev. Wm. L. Turner, Pastor and Principal of the Academy of that place, and formerly of this city. Mr. Turner had just paid us a visit, in perfect health. On his return, he was seized with a fever which carried him off. Mr. Turner was a Minister of respectable standing in the Presbyterian Church, an able and successful teacher, a man of great plainness of manners and a highly respected citizen.—*Raleigh Register*, Friday, October 22, 1813.

FAYETTEVILLE ACADEMY UNDER MR. BARROWS

We are gratified to learn that the loss which the Fayetteville Academy recently sustained in the death of its most estimable Principal, the Rev. Mr. Turner, has been well supplied in the appointment of Mr. Barrows, a gentleman of the first talents and character, as his successor. Mrs. Sambourne, long known to the public as an approved teacher of music and painting in this city, is to assist Mrs. Bowen in the Female Department of that institution.—*Editorial Raleigh Star*, November 5, 1813.

FAYETTEVILLE ACADEMY ADOPTS LANCASTER PLAN

FAYETTEVILLE ACADEMY

The Trustees of this institution with pleasure announce that their hopes are again revived by the appointment of the Rev. J. A. Turner as Principal thereof. They have also employed Miss Bosworth, late of the Raleigh Academy, to superintend the Female Department. * * *

The Trustees have long looked with a favorable eye, on those obvious improvements in the art of school teaching which were first brought into operation by Mr. Joseph Lancaster, of Great Britain, the beneficial effects of which have already been felt and acknowledged by a great majority of the large towns in the

United States. They have, therefore, only waited for a favorable opportunity to introduce this system in all its improvements into the institution under their care. This time, they are happy to say, has at last arrived. They did, therefore, at one of their late meetings, pass an order that the preparatory school attached to the Academy, shall hereafter be conducted on this improved plan. Those acquainted with this mode of teaching, nothing need be said in commendation of it—those not acquainted with it are hereby confidently assured that in the opinion of all who have had a fair opportunity of judging, no plan has ever before been introduced into our schools combining so many advantages, both in regard to cheapness and the facility with which children acquire a knowledge of the most necessary branches of an English education. The members of this school, having been suitably prepared, shall (if desired) be advanced to other rooms, in which will be taught Arithmetic and English Grammar more perfectly, Geography, Astronomy, Belles-Lettres, Natural and Moral Philosophy, the Elements of Chemistry, the various branches of the Mathematics, the Latin and Greek Languages, Etc. * * *

P. J. Tillinghast, Jun. Sec.

Fayetteville, December 14, 1814.

Raleigh Star, January 6, 1815.

FAYETTEVILLE ACADEMY FOR 1823

FAYETTEVILLE ACADEMY

This institution now affords advantages equal to any in the Southern States, being conducted upon the most approved principles, and provided with superior teachers in every branch of useful and ornamental education. * * *

TERMS

Female Department, conducted by Mrs. Hamilton, with assistant Teachers:

Rudiments, per quarter -----	\$2.50
Reading and Writing -----	3.00

English Grammar, Ancient and Modern Geography with use of the Maps and Globes, History, Chronology, Mythology, Rhetoric, Belles-Lettres, Composition, Natural Philosophy, Botany with Plain and Ornamental Needle Work -----	6.00
Music, taught by Madame Villa, in the best Italian Style : Per Ann. taught in the Academy, \$60.00; or \$20.00 per quarter. Per Ann. taught out of Academy, \$100.00; \$25.00 per quarter.	
Drawing, Painting and French Language, taught by Mr. Lansing, a native of France : Drawing and Painting, per quarter -----	6.00
French -----	6.50
Classical Department, under Dr. G. Davis, Tuition :	
The Latin and Greek Languages, Natural and Moral Philosophy, Logic, Astronomy, Mathematics, Geometry and Algebra -----	8.00

ENGLISH MALE DEPARTMENT

Rudiments -----	\$3.00
Reading, Writing, Arithmetic, English Grammar, Ancient and Modern Geography, with the Use of Maps and Globes -----	6.00

Pen and Ink provided the students without charge. A tax of 25 cents each student for wood, water, etc. Board, including all the above branches except Music, \$35.00 per quarter—payable in advance.

Wm. Hamilton.

For the satisfaction of parents and guardians the following gentlemen may be referred to :

J. A. Cameron, Esq., President of the School Committee ;
Rev'd. R. H. Morrison.

April 30, 1823.

—*Raleigh Register*, November 18, 1823.

FAYETTEVILLE ACADEMY BUILDINGS FOR
LEASE, 1825

FAYETTEVILLE ACADEMY

A Principal Teacher is wanted in this institution, well qualified to instruct youths of both sexes in all the branches of an English and Classical Education, and to prepare young men for entrance into the Junior Class of any College in the Union. His moral character, and qualification for teaching the Greek and Latin Classes, must be undoubted.

It is the design of the Trustees to contract with a gentleman who will take upon himself the sole management and responsibility of the school, comprehending both departments, Male and Female, supply the same with teachers of his own choice, and furnish every other necessary, in consideration of which he will be entitled to regulate the price of tuition, and to receive all the emoluments derived from it.

This plan is recommended by the experience, that salary employments do not stimulate to that industry and zeal which are necessary to the successful progress and reputation of a large school, and has its foundation in that principle of self-love, which prompts the exertions most where interest lies, by identifying the interest of the teacher with the character of the school, thus affording to the public the surest guaranty of having their children faithfully taught.

The Academy lot and buildings are situated in very pleasant part of the town, on one of the principal streets, and in the neighborhood of the Episcopal and Presbyterian Churches. The lot is large, and well shaded in the front yard, which communicates with the street over a stile. The main building and wing are three stories high, with a double portico in front, and is surmounted with a beautiful belfry. The length and breadth of the main building is about 65 by 45 feet, divided into large apartments, separated by large halls or passages through the center.

They are sufficiently capacious to accommodate a school of

200 scholars and a family, and the lot is supplied from a hydrant in the front yard with good and wholesome water.

Few prospects can be more inviting than the present, to a married gentleman with a family, qualified to assist in the family, or capable of taking boarders (and such a person the Trustees would greatly prefer) for it combines the advantages of two-fold profits, to be derived from teaching and boarding children from abroad. And when it is known that this academy is situated in a town of 3,000 souls, and that there is no Academy within 60 miles of it, in which the higher branches of learning are taught, the striking advantages of this offer cannot fail to make a strong appeal to the interests and enterprise of the first talents in the country, devoted from necessity to the vocations of Literature.

The Trustees will lease the buildings, lot, &c., from the first day of January next (when the present lease expires) for one year; after which they will extend the term to any number of years the contracting parties can agree upon.

Letters, postpaid, may be addressed to the subscribers at this place.

Louis D. Henry,
Jno. W. Wright,
Committee.

Fayetteville, August 10th.

—*Raleigh Register*, August 16, 1825.

FAYETTEVILLE ACADEMY IN 1838

Fayetteville Female Seminary will open on the 15th of October. Besides the principal assistants of last year, three approved and experienced teachers will be added, viz: Miss S. Bostock, Miss J. Simpson, and Miss J. B. Simpson. Miss Bostock is an English lady, who has taught with success both in Europe and in this country. She will teach in the Literary and Scientific Departments, and will take a general and direct superintendence of the manners and deportment of the young ladies. Miss J. Simpson will take charge of the French Department,

and aid in the Literary Department and Music. Miss J. B. Simpson takes charge of the Music Department, on the Piano, Guitar, and Parlor Organ. She will also teach Drawing, Painting, Embroidery, etc.

Good boarding may be readily obtained in genteel families, and parents will be assisted in placing their daughters, on application to Judge Potter, Mr. H. Leete, Mr. Geo. McNeill, or to

R. W. Bailey.

—*Wilmington Advertiser*, October 6, 1838.

DONALDSON ACADEMY IN 1835

The Winter Session of the school in Donaldson Academy will be opened in the new building provided for the purpose, on Hay Mount, on the first Wednesday in January.

Fayetteville, December 22, 1834.

—*Wilmington Advertiser*, January 7, 1835.

The Academy continued its life and usefulness until 1878, when the Graded School was started with Alexander Graham as Superintendent.

CHURCH ORGANIZATION, 1928

Rev. Francis Campbell Symonds-----Pastor
 Miss Virginia Smith-----Secretary

ELDERS

Dr. A. S. Cromartie	Mr. A. E. Rankin
Mr. John H. Culbreth	Mr. Charles Rankin
Dr. J. W. McNeill	Mr. Charles G. Rose
Mr. Robert M. Prior	Mr. W. A. West
Mr. E. H. Williamson	

DEACONS

Mr. M. A. Bethune	Dr. R. L. Pittman
Mr. G. E. Betts	Dr. D. L. Pridgen
Mr. J. R. Boyd	Mr. T. J. Purdie
Mr. T. A. DeVane	Mr. C. W. Rankin
Mr. R. H. Dye	Mr. T. W. Rankin
Mr. J. L. Gainey	Mr. H. McD. Robinson
Mr. Prior Johnson	Mr. Thomas D. Rose
Mr. N. H. McGeachy	Mr. Frank H. Stedman
Mr. H. M. McKethan	Mr. J. B. Wilson
Mr. C. B. Williams	

Mrs. Parker Vickery-----Organist
 Sexton, Perry Turner

SUNDAY SCHOOLS

1. FIRST CHURCH

OFFICERS

Mr. Charles G. Rose-----	General Superintendent
Mr. George E. Betts-----	1st Assistant Superintendent
Mr. L. C. Hubbard-----	2nd Assistant Superintendent
Mr. W. J. Bulla-----	Secretary
Mr. Crawford Boyd-----	Assistant Secretary
Mr. Chester Williams-----	Treasurer
Mr. George E. Spencer-----	Superintendent of Literature
Mrs. Clifton E. Rankin-----	Cradle Roll Superintendent
Mrs. Annie Rose McNeill-----	Beginner's Superintendent
Mrs. Kate Utley-----	Primary Superintendent
Miss Kate Sutton-----	Junior Superintendent
Mrs. L. C. Hubbard-----	Intermediate Superintendent
Miss Zula Rankin-----	Young People's Superintendent
Mrs. Charles Rankin-----	Adult Superintendent
Mrs. D. S. Orrell-----	Home Department Superintendent
Mrs. E. R. McKethan-----	Librarian

2. CAMPBELLTON CHURCH

OFFICERS

Mr. George E. Betts.....Superintendent
 Mr. Furman Powers.....Assistant Superintendent
 Mr. Charles Beard.....Secretary and Treasurer

TEACHERS

Mr. George E. Betts	Mrs. J. R. Boyd
Rev. T. C. Croker	Mrs. T. C. Croker
Mr. F. L. Holcomb	Mrs. Hilda Kite
Mr. Furman Powers	Miss Zula Rankin

3. MILE BRANCH

OFFICERS

Mr. George Spencer.....Superintendent
 Dr. J. W. McNeill.....Assistant Superintendent
 Mrs. J. W. Carmon.....Secretary
 Mr. J. W. Carmon.....Treasurer

TEACHERS

Mrs. John W. Ellis	Mrs. W. R. Clayton
Mrs. W. T. Moore	Mr. George Spencer

4. SOUTH FAYETTEVILLE

OFFICERS

Mr. W. A. West.....Superintendent
 Mr. T. S. Lucas.....Secretary and Treasurer

TEACHERS

Miss Ethel Clayton	Mrs. Sarah Hall
Miss Grace Clayton	Miss Mollie Hardie
Dr. A. S. Cromartie	Miss Annie Lee Knott
Mr. James Davis	Miss Annie Minor
Mrs. W. A. West, Substitute	

YOUNG PEOPLE'S SOCIETIES

1. JUNIOR CHRISTIAN ENDEAVOR, NO. 1

OFFICERS

Mrs. Charles G. Rose.....Superintendent
 Miss Mary Louise Williams.....Assistant
 Raymond Pittman.....President
 Dorothy Spears.....Vice-President
 Annie Lee Rose.....Secretary
 Elizabeth Peden.....Treasurer

2. JUNIOR CHRISTIAN ENDEAVOR, NO. 2

OFFICERS

Harold Holcombe.....	President
Margaret Cameron.....	Vice-President
Dorothy Plummer.....	Secretary
Rachel B. Nye.....	Treasurer

3. MILE BRANCH CHRISTIAN ENDEAVOR

OFFICERS

Mrs. W. T. Moore.....	Superintendent
Cassie O'Neal.....	President
Beulah Taulbart.....	Vice-President
Mrs. W. T. Moore.....	Secretary and Treasurer

4. INTERMEDIATE CHRISTIAN ENDEAVOR

OFFICERS

Miss Kate Sutton.....	Superintendent
Miss Virginia Smith.....	Assistant
Ben Lacy Ross.....	President
Cleo Brown.....	Vice-President
Ann Gaster.....	Secretary
Claude Rankin.....	Treasurer

5. SENIOR CHRISTIAN ENDEAVOR

OFFICERS

Mrs. W. A. West.....	Counselor
Miss Lelia Hubbard.....	Assistant
Frank West.....	President
T. C. Croker, Jr.....	Vice-President
Mildred Bowles.....	Secretary
Charles Rose.....	Treasurer
Miss Mollie Hardie.....	Corresponding Secretary

MEN OF THE CHURCH

OFFICERS

Mr. Thomas D. Rose.....	President
Mr. M. A. Bethune.....	Secretary
Mr. D. A. Shaw.....	Treasurer
Mr. W. A. West.....	Chairman of Department No. 1
Mr. Charles Rankin.....	Chairman of Department No. 2
Mr. George E. Betts.....	Chairman of Department No. 3
Mr. H. M. McKethan.....	Chairman of Department No. 4
Dr. D. L. Pridgen.....	Chairman of Department No. 5

GROUP LEADERS

No. 1—Mr. M. A. Bethune	No. 5—Mr. J. F. Poag
No. 2—Mr. L. C. Hubbard	No. 6—Mr. C. W. Rankin
No. 3—Mr. G. E. Betts	No. 7—Mr. W. M. Shaw
No. 4—Dr. A. S. Cromartie	No. 8—Mr. F. L. Holcombe

WOMAN'S AUXILIARY

OFFICERS

Mrs. A. S. Cromartie	President
Mrs. Annie Rose McNeill	Vice-President
Mrs. Harry M. Hodges	Secretary
Mrs. Charles G. Rose	Treasurer

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Circle No. 1	Mrs. C. H. Johnson
Circle No. 2	Mrs. James L. Gainey
Circle No. 3	Mrs. W. A. Holmes
Circle No. 4	Mrs. J. M. Peden
Circle No. 5	Mrs. Charles Rankin
Circle No. 6	Mrs. J. E. Bryan
Circle No. 7	Mrs. R. H. Buckingham
Circle No. 8	Mrs. Royal D. Jones
Mrs. Thomas D. Rose	Secretary of Foreign Missions
Miss Annie McArthur	Secretary of Assembly's Home Missions
Miss Margaret Whitehead	Secretary of S. P. & C. Home Missions
Miss Kate Sutton	Secretary of S. S. Ext. and Y. P. W.
Mrs. W. M. Shaw	Secretary of C. E. and M. R.
Mrs. Kate Utley	Secretary of Spiritual Life
Miss Zula Rankin	Secretary of Literature
Miss Maggie Rose	Secretary of Orphanage Work
Mrs. Hilda Kite	Secretary of Social Service
Miss Virginia Smith	Secretary of Pastor's Aid

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Acker, Mrs. James	Ayers, Mr. E. W., Jr.
Alderfer, Mr. F. M.	Ayers, Mrs. E. W., Jr.
Alderfer, Mrs. F. M.	
Armfield, Mrs. Mamie Brown	Barefoot, Mrs. Luella J.
Armfield, Marcus Donald	Barlow, Alton
Armfield, Sara Prather	Barlow, Mrs. D. A.
Ashworth, J. H.	Barlow, John D.
Ashworth, Mrs. J. H.	Barnes, Mrs. Allan
Atkinson, James	Barnes, Mrs. James

Barnes, Julia Elizabeth
Beckwith, Mr. Marion W.
Bell, Mr. George R.
Bell, Mrs. George R.
Bell, Mrs. Leon M.
Bell, Louis A.
Bell, Mrs. Louis A.
Bell, Louis Augustus, Jr.
Betts, Mr. George Elmer
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Betts, George Elmer, Jr.
Bethune, Mr. Malcolm A.
Biggs, Mr. George Randell
Biggs, Mrs. George Randell
Blakey, Mrs. R. A.
Blanton, Mr. E. Lee
Blount, Mr. Fred
Blount, Mrs. Ruby B.
Blue, Elizabeth Sikes
Blue, Margaret Frances
Boone, Kenneth O.
Boone, Mrs. Kenneth O.
Boone, Mrs. W. J.
Bough, Mrs. Dorothy Shaw
Bowles, Annie Elizabeth
Bowles, Aileen Elizabeth
Bowles, David
Bowles, Mrs. David
Bowles, David Alexander
Bowles, Mildred Kathleen
Bowles, Mrs. H. L.
Boyd, Crawford
Boyd, Mr. John Richard
Boyd, Mrs. John Richard
Bramble, Mr. Lennox
Braswell, Dagnall Lee
Brown, Etta
Brown, Miss Ettie
Brown, Miss Fay Elizabeth
Brown, Miss Ione Clara
Brown, Gordon
Brown, Isabel
Brown, Margaret
Brown, Mary

Brown, Miss Straudie
Bryan, Daisy Blue
Bryan, Mr. J. E.
Bryan, Mrs. J. E.
Bryan, James Everett, Jr.
Bryan, Mary Shaw
Buckingham, Irene
Buckingham, Lula May
Buckingham, Mr. Robert Henry
Buckingham, Mrs. Robert Henry
Buckingham, Miss Rossie Gray
Buckingham, Miss Vera Josephine
Buckingham, Mrs. Virginia
Bulla, Edward Earle
Bulla, Francis Elmira
Bulla, Kyra Jane
Bulla, Vera McNeill
Bulla, William James
Bulla, Mrs. William James
Bullard, B. F.
Bullard, Mrs. J. W.
Bullard, Louise Lawrence
Bullard, Mr. N. B.
Bullard, Mrs. N. B.
Bullard, Robert Paul
Bullard, Thomas R.
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Burns, Mrs. Enoch

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Cameron, Mrs. Elizabeth McIver
Cameron, James Monroe
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Campbell, Mrs. Worth
Campbell, Helen Louise
Campbell, J. W.
Campbell, Mrs. J. W.
Campbell, Margaret Virginia
Campbell, Odessa
Campbell, Walter Hill
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Carter, Mrs. William S.
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Chappell, Mrs. E. J.
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Clark, Mrs. George P.

Clark, Mr. Timothy Nicholson
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Clayton, Mr. Garland
Clayton, Grace
Clayton, Mrs. W. R.
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Cook, Mr. Edward Starr
Cook, Mrs. Edward Starr
Cook, Henry Lilly
Cook, Mrs. Henry Lilly
Cook, Mr. John H.
Cook, Mrs. John H.
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Cooper, Mr. C. J.
Cooper, Mrs. C. J.
Cooper, Elizabeth
Cooper, Miss Lucy
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Currie, John D.
Currie, Miss Lucy
Currie, Mr. William Todd
Currow, Mr. Felix C.
Currow, Mrs. Felix C.

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Davis, E. Grissom
Davis, Frank
Davis, Nita
Davis, Mrs. Wiley
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Deaver, Mr. Platt
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DeVane, Mr. Thomas A.
DeVane, Mrs. Thomas A.
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Dixon, Mrs. Frederick
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Downs, Mrs. LeRoy L.
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Drake, Mrs. Henry T., Jr.
Dye, Mr. Robert H.

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Easom, Mrs. John E.
Easom, William J.
Elam, Mr. John Samuel
Elam, Mrs. John Samuel
Elkins, Mrs. W. W.
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Ellington, Mrs. B. H.
Ellis, Mr. George W.
Ellis, James
Ellis, Mrs. John W.
Ellis, Margaret
Ellis, Mary
Elmgren, Mr. Y. P.
Elmgren, Mrs. Y. P.
Emmitt, Mrs. James

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Estridge, Mrs. D. L.
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Evans, Mr. Frank N.
Evans, Mrs. Frank N.
Evans, Jonathan
Evans, Mrs. Oliver
Evans, Miss Rebecca
Evans, Miss Willie
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Everett, Mrs. A. P.
Everett, Miss Ora
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Ewing, Mrs. Wall C.

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Faircloth, Mrs. Charles F.
Faircloth, Mrs. James
Faircloth, James Ellis
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Fisher, Mrs. Paul T.
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Fortson, Mr. R. M.
Fortson, Mrs. R. M.
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Freeman, Mrs. Nora

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Gainey, Mrs. James L.
Gainey, Dr. J. W.
Gainey, Mrs. J. W.
Gainey, Lucille Buchannan
Gainey, Priscilla Broadwater
Gainey, Rose Gwendolyn
Gaster, Ann
Gaster, Mr. David
Gaster, Mrs. David
Gibson, Mrs. Thomas L.
Gibson, Williams H.
Gilbert, Mrs. James H.
Gilbert, Mrs. James C.
Gillett, Mr. Marion L.

Gillett, Mrs. Marion L.
Gilmore, Mrs. J. F.
Godwin, Mr. Herman Lacy
Godwin, Mrs. Herman Lacy
Godwin, Mrs. Roy
Grannis, Mrs. J. K.
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Green, Mrs. Rachel
Grimm, Mr. F. H.
Grimm, Mrs. F. H.

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Hall, John P.
Hall, Miss Olivia Robinson
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Hardy, Mrs. Dora Shaw
Hardy, Miss Mollie
Hardy, Sylvia Jane
Harris, Mrs. Bertha
Harris, Mr. C. F.
Harris, Mrs. C. F.
Harris, Flora
Harlan, Eugenia Harris
Harlan, Mr. Howard, Jr.
Harlan, Mrs. Howard, Jr.
Harmon, Miss Mildred S.
Hasty, Mr. C. E.
Hasty, Mrs. C. E.
Hart, Mr. Howard
Hart, Mrs. Howard
Hatch, Mrs. Kate Phillips
Hatch, Miss Margaret F.
Hatch, Miss Marie
Hawley, Mr. William Avery
Hawley, Mrs. William Avery
Heath, Mr. Henry C.
Heath, Mrs. Henry C.
Hewitt, Mr. Charles Moody F.
Hewitt, Mrs. Charles Moody F.
Hewitt, Lula Mae
Highsmith, Ethel Johnson
Highsmith, Mrs. Seavy
Highsmith, Seavy, Jr.
Hodges, Mr. Harry Mead, Sr.

Hodges, Mrs. Harry Mead
Hodges, Harry Mead, Jr.
Hodges, Mr. John M., Jr.
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Holcombe, Mrs. Frank L.
Holcombe, Harold Milton
Holcombe, James Hallowell
Hikderm, D. C.
Holland, Miss Minnie
Holland, Mrs. R. L., Sr.
Holland, Mr. R. L., Jr.
Holland, Mrs. R. L., Jr.
Holmes, Mrs. J. Asa
Holmes, Claudius A.
Holmes, Mr. Dobbin
Holmes, Mrs. Dobbin
Holmes, Elizabeth Atkinson
Holmes, Guthrie M.
Holmes, Mrs. Guthrie M.
Holmes, Miss Henrietta
Holmes, Mrs. Stacy
Holmes, William
Holmes, Mrs. W. A.
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Holmes, Mrs. W. G.
Hondros, Mrs. George
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Hubbard, Mrs. G. F.
Hubbard, Mr. L. C., Sr.
Hubbard, Mrs. L. C.
Hubbard, Langdon C., Jr.
Hubbard, Leila
Hubbard, Ola V.
Huggins, Mr. A. M.
Huggins, Mrs. A. M.
Huggins, Carolyn
Hughes, Mrs. Sanford
Huske, Mrs. A. S.
Huske, Miss Wilhelmina
Hyman, Mr. T. C.
Hyman, Mrs. T. C.

Jackson, Emmitt Nolley
Jackson, Margaret N.

Jackson, Martha Stein
Jackson, Mrs. N. McL.
Jackson, Robert M.
Jackson, Mrs. Robert M.
Jackson, Robert M., Jr.
Jackson, Mrs. W. S.
Jennings, William B.
Jennings, Mrs. William B.
Jernigan, Alfred
Jernigan, Mrs. Ashley
Jernigan, J. A.
Jernigan, Mrs. J. A.
Jessup, Annie Crowson
Jessup, Gordon
Jessup, Mrs. Gordon
Jessup, Robert Wharton
Jessup, Walter McIver
Johnson, A. Prior
Johnson, Mrs. A. Prior
Johnson, Mrs. Charles H.
Johnson, Charles H., Jr.
Johnson, Mrs. Edgar
Johnson, Mr. James F.
Johnson, Mrs. James F.
Jones, Alonzo
Jones, Miss Bert
Jones, Mr. Charles
Jones, Mr. David Curry
Jones, Mrs. Duncan H.
Jones, Miss Halma
Jones, Mr. Jimmie M.
Jones, Mrs. John
Jones, Mrs. Royall D.
Jones, Mrs. Tom

Kelly, Charles D.
Kelly, Mrs. Charles D.
Kelly, Mrs. Charles W.
Kelly, Miss Essie A.
Kent, Mr. John S.
Kent, Mrs. J. S.
Kent, John S., Jr.
Kent, William Oliver
Kindley, Mr. W. E.

Kindley, Mrs. W. E.
King, Mr. Isaac Watts
Kirkpatrick, Miss Georgia
Kirkpatrick, Hiram S.
Kirkpatrick, Mrs. Hiram S.
Kirkpatrick, James Taylor
Kirkpatrick, Margaret Ellen
Kistler, George W.
Kistler, Mrs. George W.
Kite, Mrs. Hilda G.

Lambeth, Mrs. A. S.
Lambeth, Nancy Elizabeth
Lawhorn, Mrs. Lou
Ledford, Mr. James Leon
Ledford, Mrs. James Leon
Lewis, Mrs. J. D.
Lindsey, Mr. John Hubbard
Lindsey, Mrs. John Hubbard
Lyon, Herman Louis

Marsh, Miss Caroline
Marsh, Charles G.
Marsh, Mrs. J. H.
Martin, Mr. John A.
Martin, Mrs. John A.
Martin, Mr. John Henry
Martin, Mrs. John T.
Mazingo, Mr. Ed.
Mazingo, Johnie Ann
Mazingo, Warren
McArthur, Mr. Adam
McArthur, Mrs. Adam
McArthur, Miss Annie
McArthur, George Alexander
McArthur, Charles Neill, Jr.
McArthur, Mrs. Charles Neill
McArthur, Charles Neill, Sr.
McArthur, Miss Louise
McArthur, Miss Margaret
McArthur, Mrs. Mary C.
McArthur, Sarah Katherine
McBuie, Miss Addie

McBryde, Mr. Barney
McBryde, Mrs. Barney
McBryde, Barney Venable
McBryde, James
McBryde, Vincent
McCall, Owen Jasper
McCullough, Sallie
McDiarmid, Mrs. W. J.
McFadyen, Mr. J. Scott
McFadyen, Mrs. J. Scott
McFadyen, Mr. Martin Jackson
McGeachy, Mrs. Ann
McGeachy, Mr. N. Hector
McGeachy, Mrs. N. Hector
McGeachy, Neill Hector, Jr.
McGill, Mr. W. A.
McGill, Mrs. W. A.
McGilvary, Miss Nannie
McIntosh, Mr. Henry L.
McIntosh, Mrs. Henry L.
McIver, Mrs. Isabella
McKay, Dr. W. Peter
McKay, Mrs. W. Peter
McKee, Mr. Jarvis H.
McKee, Mrs. Jarvis H.
McKethan, Miss Augusta
McKethan, Crawford Biggs
McKethan, Dr. David G.
McKethan, Edwin Robeson, Jr.
McKethan, Mrs. Edwin R.
McKethan, Elizabeth Cooper
McKethan, Mr. Hector McAllister
McKethan, Mrs. Hector McAllister
McKethan, Mrs. J. A.
McKethan, John Alexander
McKethan, Miss Katie D.
McLaurin, Mrs. M. M.
McLean, Miss Rosa
McLeod, Mr. C. Robert
McLeod, Mrs. J. A.
McLeod, W. Gilbert
McLeod, Mrs. W. Gilbert
McMillan, Mr. Allan B.
McMillan, Miss Katherine

McMillan, Margaret
McMillan, Miss Sarah
McNeill, Miss Flora Fletcher
McNeill, Flora
McNeill, Mrs. George
McNeill, Mrs. George P.
McNeill, James Dobbin, Jr.
McNeill, Hector
McNeill, Dr. J. W.
McNeill, Mrs. J. W.
McPhaul, Mr. Daniel M.
McPhaul, Mrs. Daniel M.
McQueen, Donald
McQueen, Mrs. Janie
McQueen, Mr. Malcolm
McQueen, Mr. Peter
MacRae, Mr. Walter Sherwood
MacRae, Mrs. Walter Sherwood
McRainey, Daniel L.
McRainey, Mrs. Daniel L.
McRainey, Dougald
McRainey, W. M.
McRainey, Mrs. W. M.
McRainey, Mrs. M. J.

Meador, Mr. John P.
Meador, Mrs. John P.
Melvin, Booth
Melvin, Gladys
Melvin, Mrs. Raymond
Melvin, Virginia
Metcalf, Mrs. Edna Shaw
Mims, Ed. Daniel
Minor, Annie
Minor, Mrs. W. R.
Moir, Dr. A. L.
Monroe, Miss Inez
Monroe, Mr. Joseph McA.
Monroe, Miss Robenia S.
Monroe, W. H.
Monroe, Mrs. W. H.
Moore, Mrs. Lester

Morris, Mrs. Fred
Mullinix, Mr. O. J., Jr.
Myrover, George G.

Neighbors, Eugene
Nye, Rachel Bullock

Orrell, Mr. D. S.
Orrell, Mrs. David S.
Owen, Annie Wright
Owen, Mr. Herbert John
Owen, Mrs. Herbert John
Owen, Mrs. Emma
Owen, Miss Hattie Starr

Paton, Mrs. Noel E.
Peace, Alexander W.
Peace, Mrs. Alexander W.
Peace, Mary Courtney
Peden, Judson M.
Peden, Mrs. J. M.
Peden, Mary Frances
Pemberton, Miss Annie M.
Pemberton, Mrs. E. L.
Pemberton, Miss Jean
Perry, Mr. D. T., Sr.
Perry, Mrs. D. T.
Perry, D. T., Jr.
Perry, Layton Wade
Perry, Miss Margaret A.
Phillips, Miss Flora
Phillips, William A.
Pittman, Mrs. J. R.
Pittman, Dr. Robert Lupton
Pittman, Mrs. Robert Lupton
Plummer, Dorothy Mae
Plummer, Ernest L.
Plummer, Mr. Joseph Henry
Plummer, Mrs. Joseph Henry
Plummer, Mr. J. Wayne
Plummer, Mrs. J. Wayne
Poag, J. Fred
Poag, Mrs. J. Fred
Poag, Fred Vaughn

Pond, Mr. Hiram Otis
Pond, Mrs. Hiram Otis
Powell, Gladys
Preston, Mr. Walter
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Pridgen, Mrs. D. L.
Prior, Mr. Robert M.
Prior, Mrs. R. M.
Purdie, Katherine
Purdie, Mr. Thomas J.
Purdie, Mrs. Thomas J.
Quillen, Mrs. George S.

Rankin, Mr. A. E.
Rankin, Mrs. A. E.
Rankin, Mr. Charles
Rankin, Mrs. Charles
Rankin, Mr. Claude W.
Rankin, Mrs. Claude W.
Rankin, Claude W., Jr.
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Rankin, Mrs. F. B.
Rankin, Mr. Henry A.
Rankin, Mrs. Henry A.
Rankin, Henry A., Jr.
Rankin, Louisa Baldwin
Rankin, Samuel Carson
Rankin, Thomas William
Rankin, Miss Zula
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Ritter, Miss Beulah
Ritter, Mr. Lester Carl
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Robinson, Mr. Henry McD.
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Rose, Ben Lacy
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Rose, Mrs. Charles G.

Rose, Charles G., Jr.
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Rose, Jean Evans
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Rose, Mrs. John M.
Rose, Mrs. John McA.
Rose, Miss Maggie R.
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Rose, Susan M.
Rose, Thomas Duncan
Rose, Mrs. Thomas Duncan

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Sandrock, Mrs. C. W.
Sandrock, John
Sandrock, Ruth
Sappenfield, Mr. W. A.
Sappenfield, Mrs. W. A.
Sarbough, Mrs. R. L.
Saunders, Mr. Myrle
Scarboro, Mrs. Quincy
Scott, Berry Randolph
Scott, Charles L.
Scott, Miss Ellen H.
Scott, Mrs. Jerry
Scott, William
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Seib, Mrs. J. J.
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Shaw, Mr. D. A.
Shaw, Mrs. D. A.
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Shaw, John A.
Shaw, Mrs. John A.
Shaw, John D.
Shaw, Maggie May
Shaw, Mrs. Sallie
Shaw, Sarah K.
Shaw, Thomas M.
Shaw, Mrs. Thomas M.
Shaw, Mr. William Mitchell

Shaw, Mrs. William Mitchell
Shields, Harold P.
Shuler, Mr. J. G.
Shuler, Mrs. J. G.
Sidbury, Mr. Hailie Will
Sidbury, Mrs. Hallie Wil!
Sikes, Miss Elizabeth
Sipher, Sybil Ruth
Smith, Kate B.
Smith, Mary Garden
Smith, Pauline
Smith, Virginia
Southerland, Kate Faison
Southerland, Mrs. Sudie F
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Spencer, Mrs. George E.
Spencer, Mr. T. R.
Stedman, Mr. Frank H.
Stephens, Mrs. J. G.
Stephens, Miss Laura Bell
Sullivan, Mrs. J. H.
Sutton, Miss Kate
Symonds, Mrs. Francis Campbell

Tart, Mrs. T. C.
Tatum, James P.
Taylor, Mrs. Alice
Taylor, Harriet M.
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Temple, Mrs. M. A.
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Terrell, Mrs. H. B.
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Thompson, Mrs. N. E.
Thompson, Mr. Roland A.
Thornton, Mrs. Margaret McQ.
Tolar, Mrs. Gray
Tomlinson, Mrs. Francis K.
Tomlinson, Rachel Elizabeth
Tomlinson, Mrs. J. W.
Townsend, D. Walter, Jr.
Townsend, Mrs. D. Walter, Jr.

Usury, Miss Mary
Utley, Mrs. Kate McN.
Utley, Miss Minerva (R. N.)

Vann, Mrs. Sadie J.
Vanstory, Robert M.
Vanstory, Mrs. R. M.
Vanstory, Mrs. W. A., Jr.
Vickery, Mr. Parker Lester
Vickery, Mrs. Parker Lester
Viele, Miss Ada
Wade, John L.
Wade, Mrs. John L.
Walker, Mr. C. M.
Walker, Mrs. C. M.
Wardrup, Mr. C. A.
Wardrup, Mrs. C. A.
Watkins, Alvah Ludloe
Wemyss, Mr. John B.
Wemyss, Mrs. John B.
Wemyss, John B., Jr.
Wemyss, William
West, Frank
West, Mr. W. A.
West, Mrs. W. A.
Westbrook, Mr. O. A.
Westbrook, Mrs. O. A.
Whichard, Mary Priscilla
Whitehead, Miss Margaret
Widdefield, Mary Elizabeth
Wightman, Miss Annie
Wightman, Owen B.
Williams, Addie Amelia
Williams, Annie Black
Williams, Carrie Ruth
Williams, Catherine Belle
Williams, Chester B.
Williams, Eunice Gale
Williams, Miss Fan
Williams, Fred D.
Williams, George W.
Williams, Miss Henrietta
Williams, John C.
Williams, Junius Sneed

Williams, Mr. L. O.
 Williams, Mrs. L. O.
 Williams, Malcolm Currie
 Williams, Mary Louisa
 Williams, May
 Williams, Mrs. N. Black
 Williamson, Mr. Edwin Holt
 Williamson, Edwin Holt, Jr.
 Williamson, Miss Ethel
 Williamson, Mrs. George H.
 Williamson, Miss Katherine M.

Hardy, James
 Holland, Mr. John C.
 Hubbard, Algernon
 Huske, Joseph C. (U. S. N.)

Ingram, Dr. Robert C.

Johnson, Mr. Harry
 Jones, T. R.
 Jones, Mrs. T. R.

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Baker, Mrs. W. W.
 Barrington, Ada K.
 Barrett, Mrs. R. C.
 Biggers, Blandina
 Bowers, S. Paul, Jr.
 Brock, Col. Wm. T. (U. S. A.)
 Brock, Mrs. William T.
 Brooks, Mr. Garnett Tabor
 Brooks, Mrs. Garnett Tabor
 Brown, Mr. Archie
 Bryan, Stedman Black

Carver, Robert
 Clayton, Mance
 Cook, Dr. H. L., Jr.
 Clyburn, Mrs. James W.
 Cortes, Mrs. John W.
 Currie, Mr. David Worth
 Currie, Mrs. David Worth

Deaver, Harry
 DeVane, John C.
 Dowdy, Mildred Broadwater

Eason, Mrs. O. R.

Fortson, Louis G.

Gardner, Mrs. Nellie Cook

LaGwin, Mrs. James DeWitt
 Lamb, Ann
 Lawrence, Mrs. George W.

Matheson, Louise
 Matheson, Miriam
 Matheson, Ronald M., Sr.
 Matheson, Ronald M., Jr.

McCaskill, Miss Bessie Jane
 McDonald, Mrs. William
 McIver, James
 McKethan, Joseph U.
 McNeill, Kenneth
 McNeill, Laughlin
 McNeill, Mrs. Laughlin
 McNeill, Lieut. Norman (U. S. N.)
 McRae, James
 McRaney, James
 McQueen, Alex.
 Melvin, Perry Jenkins
 Mitchell, Archie
 Monroe, Miss Leah
 Morris, Mr. James W.
 Morris, Mrs. James W.
 Mullinix, O. J.

Orrell, David A., Jr.

Pemberton, Albert Jennings	Wade, Mr. W. R.
Powell, Sue	Walters, Rufus
Prior, Wallace	Walters, Mrs. Rufus
Ray, D. B.	Williams, Janie R.
Ray, Mrs. D. B.	Winslow, Mrs. Emma Pemberon
Ray, Mrs. Neill	Whitehead, Miss Janet
Saunders, Mrs. Lila May	Winston, Mrs. Robert
Small, Mrs. Maggie Brown	Worth, Mrs. Walker Y.
Tormey, Mrs. B. A.	York, W. E.
Turlington, Miss Annie E.	York, Mrs. W. E.

GROWTH DURING THE LAST TWO YEARS

Family Altars -----	28	40
Tithers -----	36	80
Men of the Church -----	61	75
Auxiliary -----	136	257
Church Membership -----	590	750
Offering -----	\$26,204	\$29,373

Lead on, O King Eternal,
 We follow not with fears,
 For gladness breaks like morning
 Wher'er Thy face appears.
 Thy cross is lifted o'er us,
 We journey in the light;
 The crown awaits the conquest;
 Lead on, O God of might.

THE END

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